RESEARCHES

INTO

CHINESE SUPERSTITIONS

By Henry Doré, S.J.

TRANSLATED FROM THE FRENCH

WITH NOTES, HISTORICAL AND EXPLANATORY

By M. Kennelly, S.J.

First Part

SUPERSTITIOUS PRACTICES

Profusely illustrated

Vol. III

T'USEWEI PRINTING PRESS

Shanghai

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PREFACE.

This third volume of "*Researches into Chinese Superstitions*" deals with the form, mode of writing, and explanation of charms and spells. Completing as it does the doctrine and popular notions contained in the two preceding volumes, it finds its natural and logical place here. In the French series, the Author published it as Volume V. This was owing to the difficulty he experienced in elucidating the abstruse principles, the mythical and phantastic inventions, the medley of Taoist and Buddhist philosophy which form the basis of charm writing. Taoism has influenced Confucianism. *Kw'ei-sing* 魁星, the God of Literature, and as such worshipped by all students, is of Taoist origin. In pictures of him, he is represented as a demon-like personage, standing on one leg, and with the other kicking the Dipper, which is regarded as his palace. He holds in one hand an immense pencil, and in the other a cap for graduates (1). A small temple is erected to him on the Eastern side of the entrance to all Confucian temples. Buddhism has largely borrowed from Taoism both gods and charms. *Wang Ling-kwan* 王靈官, one of the twenty-six Commanders of the Celestial Army, a fanciful invention of Taoism, is adopted by the disciples of *Sakyamuni,* and assigned a place among the guardians of their temples (2). He carries a wand in his hand, symbol of his power for expelling demons. His birth-day is celebrated on the 24th of the sixth month (July). Taoists in turn have not failed to borrow from Buddhists the doctrine of wandering souls and the metempsychosis (3). To discriminate between what belongs properly to each religion and set it forth with lucidity and brevity required much care and labour. Few writers before the Author had delved scientifically and methodically into these subjects, and so the results he has

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(1) See Vol. I. p. 2. Figure 3. Inset at the top.

(2) See Vol. III. p. 269. Where the genealogy, functions and worship of this god are briefly described.

(3) Vol. III. p. 245.

achieved are all the more wonderful, and will appeal powerfully to students of comparative religion.

In the preface to Vol. II., the nature, efficacy and widespread use of charms, have been amply set forth, and so we will here but refer the reader thereto. The object of the present volume is chiefly to explain the component parts of the charm, its make-up, its form, its quaint and mysterious writing, how its efficacy is increased, and finally to thoroughly interpret its doctrine and significance, the gods and superhuman powers it sets to work for restraining evil spirits, curing diseases (1), and promoting, as the Chinese understand it, human happiness in the present life and the next.

Ancient and modern characters denoting charms and spells. — The earliest word employed by the Chinese for denoting a charm or spell is *Chuh* 祝 (2), which means to implore, invoke spirits, supplicate the gods for blessings, hence prayer combined with some exorcising formula summoning the gods to come to the assistance of man. In this sense, it is found in the *Chow-li* 周禮 (3), *Li-ki* 禮記 (4), and *Shu-king* 書經 (5), the three most ancient

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(1) Demons and spectres perform in the world the leading part in the distribution of evil. They visit man with disease, cause plagues and epidemics, produce poisonous breaths and influences, working at times in connection with the vicissitudes of the seasons. De Groot. The Religious System of China. Vol. V. p. 705 (Demonism in Pathology). — The ancient British Druids attempted to cure the generality of diseases by charms and incantations. Dennys. The Folk-lore of China. p. 45.

(2) This character is composed of the radical 示 (Shi) worship, joined to mouth and man, thus meaning to beg, to implore the gods by words. Williams. Dictionary of the Chinese Language.

(3) *Chow Ritual.* Written in the early part of the *Chow* dynasty (B.C. 1122), it consists of an elaborate detail of the various officers under that dynasty with their respective duties. Wylie. Notes on Chinese Literature. p. 4.

(4) *Record of Rites.* A book of very early origin and by some attributed to *Chow Kung* 周公, brother of *Wu Wang* 武王, founder of the *Chow* dynasty. The doctrine contained in it has given rise to several schools of exposition and teaching. Wylie. ibid. p. 6.

(5) *Book of History.* Compiled by *Confucius* from the historical records of the earliest dynasties. The original contained 100 chapters, but the present-day edition has but 58. Wylie. ibid. p. 3.

Classics of China. Under the *Han* 漢 dynasty (B.C. 206—A.D. 25), the word was written 呪 or 詛, the radical 口 (K'eu, mouth) or 言 (Yen, words) taking the place of 示 (Shi, religious objects and matters), and the above two forms 呪 or 詛 (pronounced Chow, to curse, imprecate, recite spells) have remained down to the present day the graphic sign for charm or spell.

In the works of *Mencius* (B.C. 372-289), the character 符 (Fu, bamboo slips made to tally with a corresponding part) occurs and denotes a charm of any form on wood, metal, linen or paper, written or engraved. Frequently, written charms are called *Luh* 籙 (1). Later writers have finally combined the two words, and thus we have *Fu-luh* 符籙 (2), an expression meaning all kinds of magic script for expelling demons, curing diseases and conferring happiness on man (3).

Principal parts of a charm, its form and make-up. — Two things may be considered in a charm, its official character and the divers manners in which the document is drawn up. A charm is an official document, a mandate, an injunction, emanating from a god and setting to work superhuman powers who carry out the orders of the divinity. The Chinese world of spectres is modelled after the administrative system of the country. As there are higher and low officials, so there are also higher and lower gods. The former command, give orders and injunctions, and the latter carry out the commands of their superiors. A charm, therefore, generally begins by the word *Ch'ih* 勅, to order or command. The term *Ch'ih-kwei* 勅鬼, to command spectres, occurs in Chinese literature ever since the *Han* 漢 dynasty (B.C. 206 — A.D. 25), as a standard

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(1) This character is composed of the radical *Chuh* 竹 (bamboo) and the phonetic *Luh* 錄 (to transcribe, to record).

(2) Williams translates this expression "a magic writing" (Dictionary of the Chinese Language), and Giles "books on magic" (Chinese-English Dictionary). See Vol. II. Ch. VI. p. 157, where this title is employed by the Author.

(3) De Groot. The Religious System of China. Vol. VI. p. 1035 (Charms and spells in early times).

expression for exorcism. No other character appears in written charms with more frequency. Sometimes we find at the head of a charm the expression *Cheng-chi* 正治, orderly conduct and behaviour. *Cheng* 正 denotes the rectitude of the *Tao* 道, or universal Order, this character impressing on spectres a behaviour in accordance with that Order. Other expressions are *Ling* 令 and *Ming* 命, to command; *Chen* 鎭, to repress, to reduce to subjection. All these are powerful exorcising characters.

Charms conferring felicity, longevity and peace, have these characters generally at the top, though at times they may be disguised under fantastic or cabalistic forms (1).

In charms which embody the divinity, a rough sketch of the god is depicted at the top (2). He is even sometimes represented sitting on his throne, surrounded by his ministers and subordinates.

In the body of the charm are found the expressions: *Lai* 來 (come), *Kiang* 降 (descend), *Sheng* 升 (rise, ascend) *K'ü* 去 (depart, go away). In those for the destruction of spectres, we find "kill, murder, kill with the sword".

To operate with tremendous effect, the charm or spell must denote thunder or lightning. This is represented by a spiral, which issues a flash. An increase of effect is obtained by writing two flashes. Thunder and lightning charms are intended to smite spectres, and form an essential part of the magic of the Taoist religion. All nature is influenced by these thunder-gods, of whom a great variety have been invented by Taoists. Not less powerful and frequent in charms are *Jeh* 日 the sun, *Yueh* 月 the moon, often combined into

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(1) Symbolical representations of felicity are extensively used in China. Thus dragons producing rain and fertility, stags bestowing old age, ducks and phœnixes promoting conjugal fidelity and love, cranes which lengthen life and give happiness, tortoises which endow man with longevity, and bats furthering his felicity. Furthermore, unicorns bless man with sage and excellent rulers; coins and pears produce wealth and pecuniary profits; rice, peas and wheat secure numerous offspring. De Groot. The Religious System of China. Vol. VI. p. 1032 (Symbols of felicity).

(2) See Vol. II. p. 161. figure 66 (Exorcising charm of marvellous efficacy).

Ming 明 light (1). Stellar gods, and the constellations in which they are located, are represented by black spots or dots linked together in groups or clusters. Thus we have the 4 stars in the bowl of the Dipper, the 6 stars in the constellation of the South Pole, the 7 in that of the Great Bear, the 36 stars in the Dipper, the 72 maleficent stars that injure man, and cause diseases and epidemics.

The evil to be destroyed is generally placed at the end, and represented by various characters, such as *Hsiung* 凶, *Tsai* 災, *Hwo* 禍, *Sui* 祟 and *Fei* 非, all meaning misfortune, calamity or ill-luck.

The charm being an official document, as stated above, terminates much in the same manner as Chinese Imperial edicts: "let the law be obeyed, let this order be respected and executed forthwith". Taoists sometimes end their charms by the expressions "quick, quick", or "quick as fire" "*Hwo-kih* 火急, denoting thereby that the destruction of spectres should be brought about with lightning velocity.

How the efficacy of charms is increased. — The effect of a charm, as well as that of any other decree or command, depends principally on the power of him who has issued it. Hence the names or images of gods, *Shen* 神, those of deified men (2), Commanders of the Celestial Army, Taoist genii and famous wizards (3), placed at the head of charms, impart to them increased efficacy. Even rough drawings or fragmentary parts of the god, the head, arms or legs, would produce a similar effect. Charms may, however, harbour spiritual power, though no names of gods are found on them, provided they contain or have written on them the characters *Shen* 神, *Ling* 靈, both meaning spiritual; or *Hsiao* 囂, to vociferate with many mouths, to revile (4). The exorcising power of charms is also won-

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(1) The sun, moon and stars are *Shen* 神 or gods, and hence universal devil-destroying powers. De Groot. The Religious System of China. Vol. VI. p. 1043 (The War against spectres).

(2) *Hwang-ti* 皇帝, *Lao-tze* 老子, *Buddha* or *Fuh* 佛, etc.

(3) *Chang Tao-ling* 張道陵, *Chung-kwei* 鍾馗 (a charm-god of great power). See Vol. III. p. 261.

(4) The Chinese believe that wherever human beings crowd together, their souls represent a considerable amount of *Yang* 陽 or *Shen* 神 substance, which intimidates spectres, especially if the crowd enhances its dangerous aspect by unfriendly cries. De Groot. The Religious System of China. Vol. VI. p. 1045.

derfully increased when the god signs his name (1) at the end of the mandate, or pledges his word that his orders will be punctually executed. Charms that mention thunder-gods operate with more tremendous effect than others. Such gods exert great influence over Nature, and are especially powerful in smiting spectres.

Imperial orders in China are issued under seal, written on yellow paper, and marked with a cinnabar or carnation pencil. Taoists have cunningly imitated these dispositions, and issue their charms under the seal of the *Supreme Lao-kün, T'ai-shang Lao-kün* 太上老君, or that of *Chang Tao-ling* 張道陵. They likewise print them on yellow or Imperial paper, and mark them with a pencil obtained if possible from a mandarin's desk (2). Charm-writers, while doing their work, may also vigorously concentrate their attention upon some mighty divinity, preferably upon a thunder-god, and thus together with their own intelligence or soul instil the magic power of the god into the charm. They may, moreover, blow on the pencil while writing the charm (3), or pronounce vigorous spells over it, thus increasing its power. Such and other various silly devices are found to-day throughout the length and breadth of the land, and practised by both Taoists and Buddhists, who thus exploit the ignorance and vain fears of a too credulous people.

Charm-writing—Is it divine? — The charm is a divine mandate, written in special script, and setting to work superhuman powers for the benefit, protection and welfare of man. Its interpretation, therefore, must extend to a twofold element, the writing in which it is drawn up, and the meaning of this mystic script. Taoists maintain that this quaint writing is of a high order, a special gift of the gods, and give it the pretentious names of "celestial writing",

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(1) See Vol. III. p. 273, 297, 319, where each charm is signed by the god.

(2) The acme of efficacy is reached if the charms are written with a genuine cinnabar pencil obtained from a mandarin's desk. De Groot. The Religious System of China. Vol. VI. p. 1048.

(3) See Vol. III. p. 310, where the charm-writer blows on the pen, saying: "this is the true breath of *Buddha* himself".

T'ien-shu 天書, and "thunder seal-script" *Lei-chwen* 雷篆 (1). Such a claim is utterly preposterous. We may, however, admit that charms having been invented and drawn up by deified emperors, ancient worthies, cunning wizards and magicians, famous exorcists, and the high prophets of Taoism and Buddhism, the untutored mass see in them something divine and mysterious (2). As a rule, charms are very illegible. This is owing to the fact that they are sometimes drawn up in archaic writing, the knowledge of which is confined to a very few in China. Conventional forms and symbols are also used, and these, none but professional charm-writers know. Even ordinary characters are arbitrarily abbreviated, mutilated, and fanciful additions made thereto in the shape of strokes or dots, thus rendering their reading perplexing to nine-tenths at least of the Chinese people. Current handwriting, so arbitrary in China, is another obstacle to many readers, even to the literati themselves. The origin of a superstitious practice is not unfrequently based on a pun upon the word, which few Chinese can detect unless explained to them. Thus "*Fuh*" 蝠 a bat, is employed for happiness, felicity, good luck, both being similarly pronounced (3). All these reasons have ever made charm-writing a puzzle for the generality of Chinese readers.

Explanation of charms. — If charm-writing is a puzzle to many, its ready explanation and analysis are, as a rule, still more difficult work. The charm is, in fact, the quintessence of Taoist and Buddhist lore, esoteric mysticism and practices, based on ancient cosmic notions, largely Confucian, and handed down by books and traditions. All practical and popular Taoism is summed up in charms. Hence to interpret them scientifically, one must have a thorough knowledge of the "Three Religions of China", their variations and mutual borrowings one from the other. The whole scheme

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(1) *Chwen* 篆, the square and involuted form of Chinese characters, invented in the time of the *Chow* 周 dynasty (B.C. 1122-249), and called "seal characters". Williams. Dictionary of the Chinese Language.

(2) Charms are given out as emanating officially from such or such a divinity. Vol. II. p. 160.

(3) See Vol. III. p. 254, where this pun is used to denote happiness.

of Chinese philosophy, Chinese cosmic notions, the supposed influence of astrology over the life of man, much of venerable antiquity is embodied in the charm. The Chinaman's idea of happiness and misfortune, his conception of the spiritual world, how it is governed and administered, the hierarchy of the gods, there being higher and lower ones, as with the Greeks and Romans, the relations between man and these superhuman powers, all these constitute a most abstruse factor, which enters into the make-up of the charm. Moreover, to discriminate and set forth the names and functions of the various gods, genii, mythical and legendary beings, imposed on the Author an immense amount of research and labour, which now that the work is accomplished, fills us with amazement and deserves in the eyes of the intelligent Reader unbounded praise.

The method adopted in explaining all charms found in this volume may be summed up as follows: 1° *a literal explanation of terms* is given for each charm. The Chinese characters, some of which are drawn up in ancient and fanciful script, have been fully written out in modern form, and their meaning indicated with brevity and clearness. The names of gods and genii, mythical and legendary personages are sketched in a few words. Symbolical elements, allusions (1) and fabulous animals (2), have been also set forth and accompanied with explanatory notes, which, it is hoped, will prove helpful to the general Reader. 2° after explaining each term, *the meaning of the charm is appended in full,* so as to enable the Reader to grasp thoroughly its purpose, the superhuman powers it sets to work, and the results it proposes to attain.

Each charm is preceded by a number referring the Reader to the I[st] or II[nd] volume of this work, where the document is printed in full and in coloured paper.

Like the two preceding volumes, this III[rd] one will enable the Reader to penetrate more and more the intricate psychology of the

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(1) See the "Black Tiger" *Heh-hu* 黑虎, denoting the "god of wealth". p. 318. — The lion, denoting *Sakyamuni* (Buddha) p. 308.

(2 The "*Ngao*" 鰲 or Kraken, that rescued *Kw'ei-sing* from the watery depths. p. 253.—The golden-winged roc or *Garuda*, sacred to *Vishnu*, and to *Buddha*. p. 268.

Chinese religious soul. Religion in China is not an effort to apprehend the Infinite, love and enjoy it; it is not man's nature clamouring for food necessary for life and perfection; nor is it a duty to serve the deity directly. So far as these three volumes impress us, it yokes rather the spiritual world, the superhuman element in which man believes, to the needs and welfare of humanity. To the Confucianist, man and his present life are the centre of all attention. In the eyes of the Taoist and the Buddhist, the world beyond, so far as realized — Isles of the Genii or Western Paradise—exists principally for man's sake. Man having made his gods, has rendered them subservient to all his needs and purposes. Such a system, utilitarian and selfish, utterly degrades the moral character of the deity as conceived by all nations, and offers to man but a delusive and beggarly happiness here and hereafter.

M. Kennelly, S. J.

Sicawei College, Shanghai
September 24, 1916.

N.B. *Owing to the Great European war and the difficulty of transport, the printer's stock of paper failed, and thus the issue of this volume has been unavoidably delayed. A fresh supply has been recently received, and this will now enable us to pursue the publication with renewed activity.*

PRINCIPAL ELEMENTS

COSMIC, MYTHOLOGICAL, AND SYMBOLICAL

EMPLOYED IN CHINESE CHARMS.

I. Exorcising terms.

Chen 戰, to fight, to war, to battle.

Chen 鎮, to hold in subjection, reduce to obedience, to repress, keep in order.

Chi 治, *Chi* 制, to rule, to govern, to restrain.

Ch'ih 勅, to command, to order, a special command of the Emperor (1).

Ch'ih-kwei 勅鬼, to command spectres.

Ch'u 除, to remove (v.g. a disease or its causes), to root out, to eject.

Fuh 伏, and *Fuh* 服, to subdue, to subject, to repress.

Fuh 祓, to remove evil, to avert sickness, to disperse or drive away.

Hoh 劾, to accuse or impeach, to restrain.

Jang 攘, to drive off, to expel, as by incantations (2).

Kiai 解, to dispel, to do away with the effects of, to release, as from bonds.

K'ien 遣, to drive away, to expel, to remove.

Kin 禁, to frustrate, to restrain, to keep off, to prohibit.

K'ü 去, or 祛, to drive away, to expel, as noxious influences.

K'ü 驅, to expel, to drive off, to lash or whip.

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(1) *Ch'ih-ling-fu* 勅令符, a charm containing "special orders" of a god.

(2) Written with the radical 示 *(Shi)* thus 禳, it means to fast and pray as Taoists do, in order to avert calamity, to deprecate evil. Williams. Dictionary of the Chinese Language.

P'ih 辟, to repress, to punish, to exorcise.
San 散, to disperse, to scatter, to break up.
Sung 送, to send away.
Yen 厭, to suppress or repress, to subdue.
Yen-sheng 厭 勝, to subdue, to conquer (1).
Yü 禦, to prevent, to resist, to repulse.

All the above terms may be followed by words denoting spectres or their influences, and the evils which they cause.

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(1) This expression also means sorcery, if the power exerted on the spectres is used for evil ends.

II. Terms signifying happiness, felicity, evil or misfortune.

Fuh 福, happiness, blessing, good fortune, the felicity which attends divine protection (1).

Wu-fuh 五 福, the five blessings. The Chinese enumerate the following five blessings: a long life, riches, health, honours and a peaceful end (2).

Kih 吉, good luck, good chance (3).

T'ai-p'ing 太 平, undisturbed tranquillity, perpetual peace (4).

Ngan 安, peace, calm, quiet.

The evil to be destroyed is expressed by the following characters:

Hsiung 凶, misfortune, calamity, bad luck. The opposite of *Kih* 吉.

Tsai 災, misfortune that comes from above, adversity (5).

Hwo 禍, evil, misery, which men bring on themselves. The opposite of *Fuh* 福.

Sui 祟, calamities sent from heaven, which men cannot prevent.

Fei 非, evil, as opposed to good.

Sieh 邪, abnormal influences. The opposite of *Cheng* 正, correct, or orderly conduct.

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(1) This character is written on embroidery, scrolls, crockery and all sorts of objects, in view of securing good fortune and happiness.

(2) See Vol. II. p. 218. note 1. — Vol. III. p. 265. note 2.

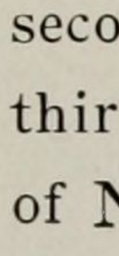
(3) *K'ai-chang ta-kih* 開 張 大 吉, let great prosperity attend your re-opening, is a phrase found over shop-doors at new year.

(4) See charm conferring peace and tranquillity. Vol. II. p. 221.

(5) See Vol. III. p. 262, 283.

III. Cosmic and mythological elements numerically arranged.

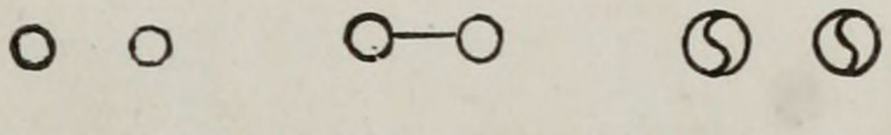
1



The above circle denotes the heavens, and sometimes the sun's disc.

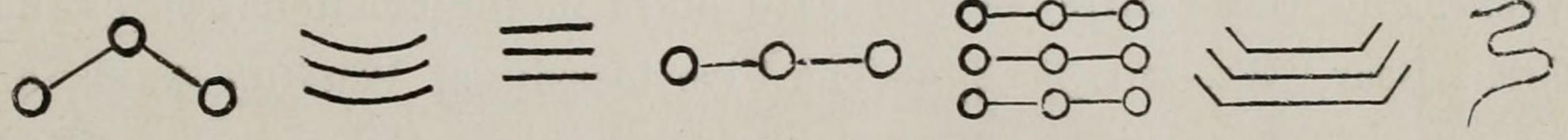
The above symbol denotes the earth.

2



The first dual combination denotes the sun and moon—the second, the Genii of harmony and concord, *Hwo-hoh* 和合 — the third, the *Yang* 陽 and *Yin* 陰 principles, or the two Great Powers of Nature; sometimes also heaven and earth.

3



The above Triads denote the Three Religions of China, *San-kiao* 三教: Confucianism, Taoism and Buddhism — The Three Principles, *San-yuen* 三元 — The Three Pure Ones, *San-ts'ing* 三清 — The Three Precious Ones, *San-pao* 三寶 (1) — The Three Primordial Powers recognized by Taoists (heaven, earth and water) — The Three Rulers, *San-hwang* 三皇, or ancient legendary emperors of China *(Fuhsi, Shennung* and *Hwangti)* — The Founders of the Three Religions *(Confucius, Lao-tze, Sakyamuni)* — The Tripartite soul in man, *San-hwun* 三魂 (2) — The Three calamities, *San-tsai* 三災.

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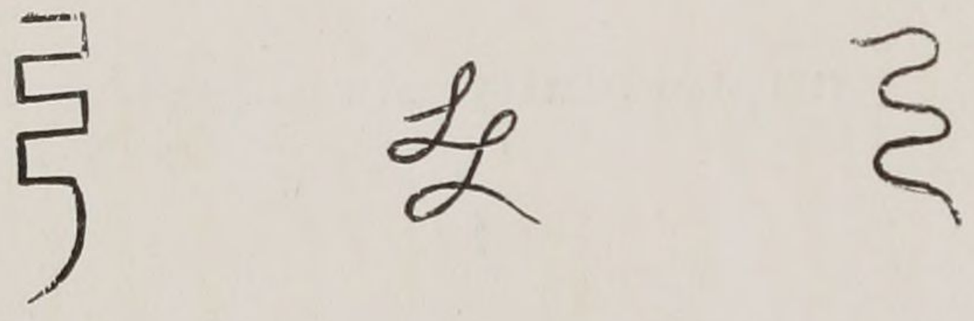
(1) The "*Three Precious Ones*" are a Buddhist Triad; the "*Three Pure Ones*" a Taoist Triad, in imitation of that of Buddhists.

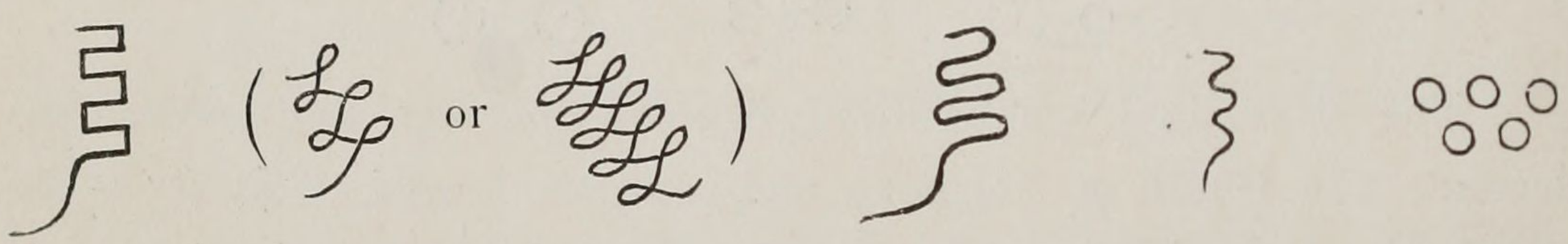
(2) This Taoist doctrine is opposed to the orthodox school of Confucian philosophy.

4



Under this numeral are comprised the following: The Four Genii presiding over the seasons, months, days and hours, *Sze-ta-kung-ts'ao* 四大功曹 — The Four Heavenly Kings, *Sze-ta-wang* 四大王 (1) — The Four seasons of the year, *Sze-ki* 四季, or *Sze-shi* 四時 — The Four evils, *Sze-hsiung* 四凶 — The Four members of the human body, *Sze-ti* 四體 (2).

5



The Five gods presiding over the Ministry of the Thunderbolt, *Wu-lei* 五雷 — The Five ancient sovereigns, *Wu-ti* 五帝 (3) — The Five points of the compass, *Wu-fang* 五方 (North, South, East West, and the Centre) — The Five stars in the constellation of the Great Bear, *Wu-teu* 五斗 — The Five blessings, *Wu-fuh* 五福, or *Wu-hsi* 五喜 (4) — The Five elements or primordial essences, *Wu-hsing* 五行 (5) — The Five viscera, *Wu-chang* 五腸 — The Five planets, *Wu-sing* 五星 (6) — The Five sacred mountains, *Wu-yoh*

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(1) In Sanscrit *Deva-rajas*. The four demon-kings, who guard the four quarters of the world from *Asuras* (monsters). They also act as guardians at the entrance to Buddhist temples, and were introduced from India into China in the 8th century of the christian era. Mayers. Chinese Reader's Manual. p. 310.

(2) The head, trunk, arms and legs.

(3) *Fuhsi*, *Shennung*, *Hwangti*, *Shaohao* and *Chwanhsü*; also called the Black, Blue, Yellow, White, and Red Rulers respectively.

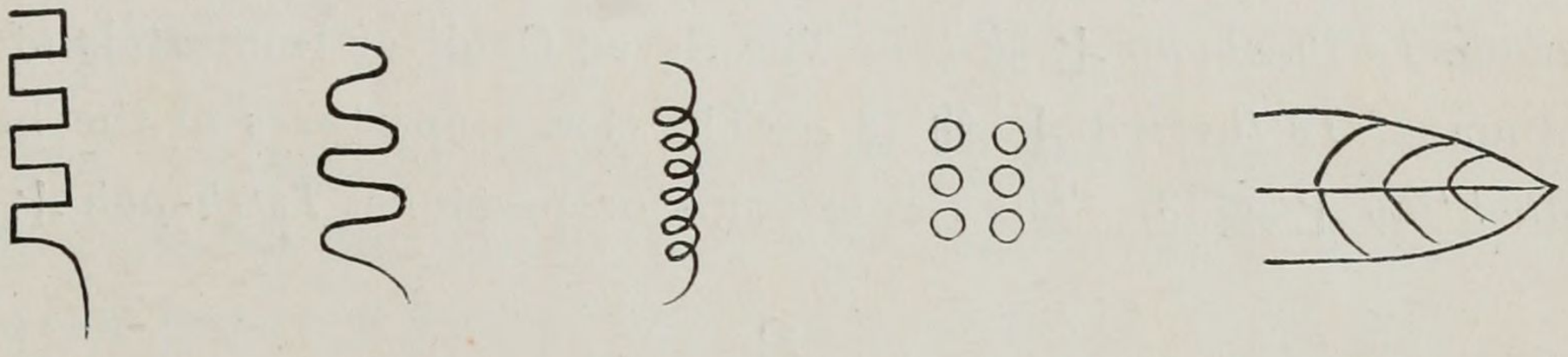
(4) Long life, riches, health, honours, and a peaceful end.

(5) Water, fire, wood, metal and earth.

(6) Mercury, Venus, Mars, Jupiter and Saturn.

五 嶽 (1) — The Five colours, *Wu-seh* 五 色, or *Wu-ts'ai* 五 彩 (2) —The Five plagues or demons of pestilence, *Wu-wen* 五 瘟 — The Five metals, *Wu-kin* 五 金 (3) — The Five Sages, *Wu-sheng* 五 聖.

6



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(1) *T'ai-shan* in Shantung; *Hang-shan* in Shansi; *Sung-shan* in Honan; *Hwa-shan* in Shensi; and *Heng-shan* in Hunan.

(2) Yellow, white, red, blue and black.

(3) Gold, silver, copper, lead and iron.

(4) Twelve Taoist genii, corresponding to the 12 *Yuen-kiah* 元 甲 of the Buddhist religion.

(5) Ancestors, the household god, the god of the hearth, the door-god, Chung-kwei (a powerful charm-god , and the male and female genii of the bed. See p. 261.

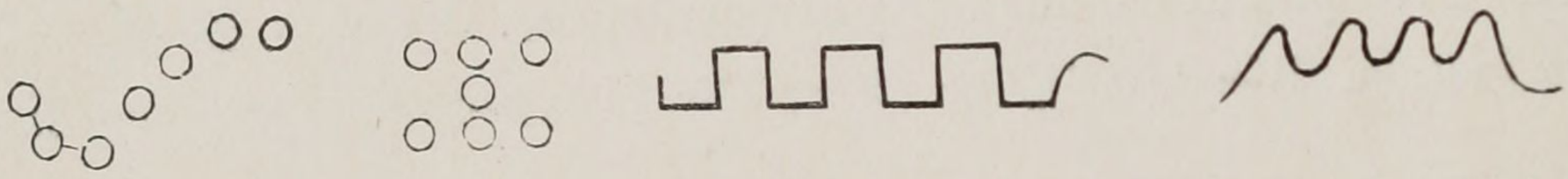
(6) In Sanscrit *Gati*. These are, according to Buddhist teaching, six forms or conditions of existence through which living beings can pass. See p. 299. note 3.

(7) The *Yang* and *Yin* principles, light and darkness, wind and rain.

(8) Water, fire, wind, thunder, hills and lakes. According to others, they are the sun, moon, stars, rivers, seas and mountains.

(9) The sons and daughters of *Mara*, the Buddhist god of lust, and author of sin and death.

7



The Seven stars in the constellation of the Great Bear, *Peh-teu ts'ih-sing* 北斗七星 — The Seven regulators of the times and seasons, *Ts'ih-cheng* 七政 (1)—The Seven Genii or Immortals of the Brahmans, *Ts'ih-sien* 七仙 (2) — The Seven apertures of the head, *Ts'ih-k'iao* 七竅 (3)—The Seven souls or passions, *Ts'ih-peh* 七魄.

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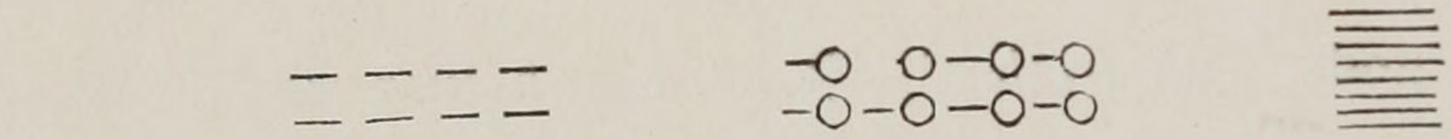

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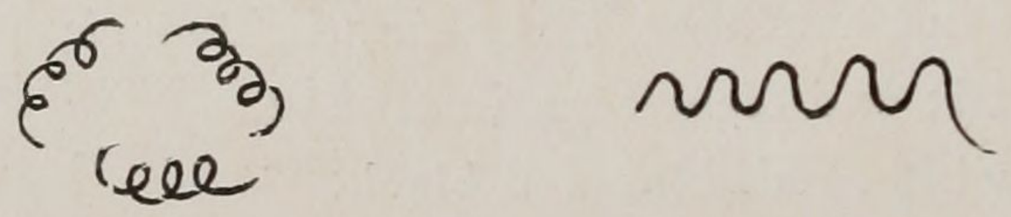


The Nine heavenly mansions or Nine divisions of the heavenly

---

(1) The sun, moon, and the 5 planets.

(2) In Sanscrit *Rishis*. Hermit monks, who, by dint of meditation and asceticism, have so transformed their body that it is exempt from death for an indefinite period. Chinese Taoists have borrowed the idea from India.

(3) The ears, eyes, mouth and nostrils.

(4) A combination of lines, whole and broken, said to be invented by *Fuhsi*, and used for purposes of divination and geomancy.

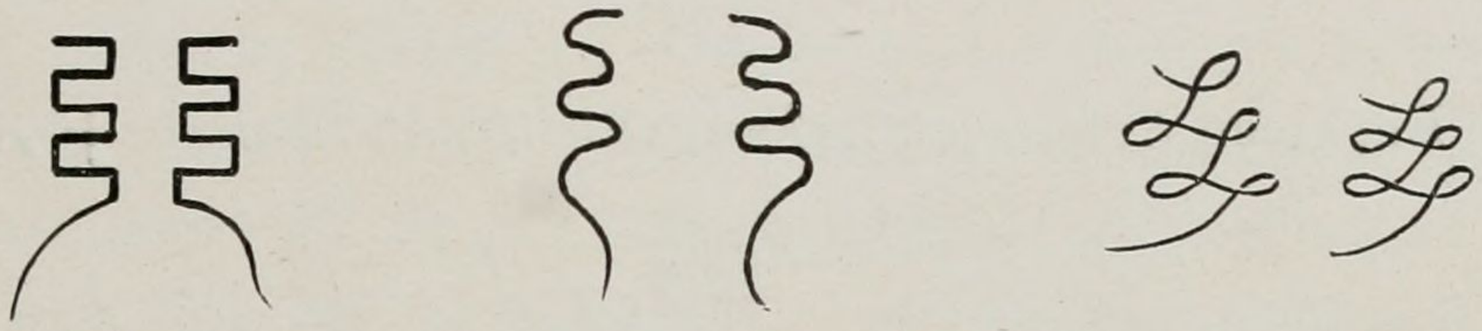
(5) Heaven, earth, war, sun, moon, seasons, the *Yin* and *Yang* principles.

(6) The commencement of the 4 seasons, the 2 equinoxes, and the 2 solstices.

(7) Two denoting the year, month, day and hour respectively. See Vol. I. p. 30.

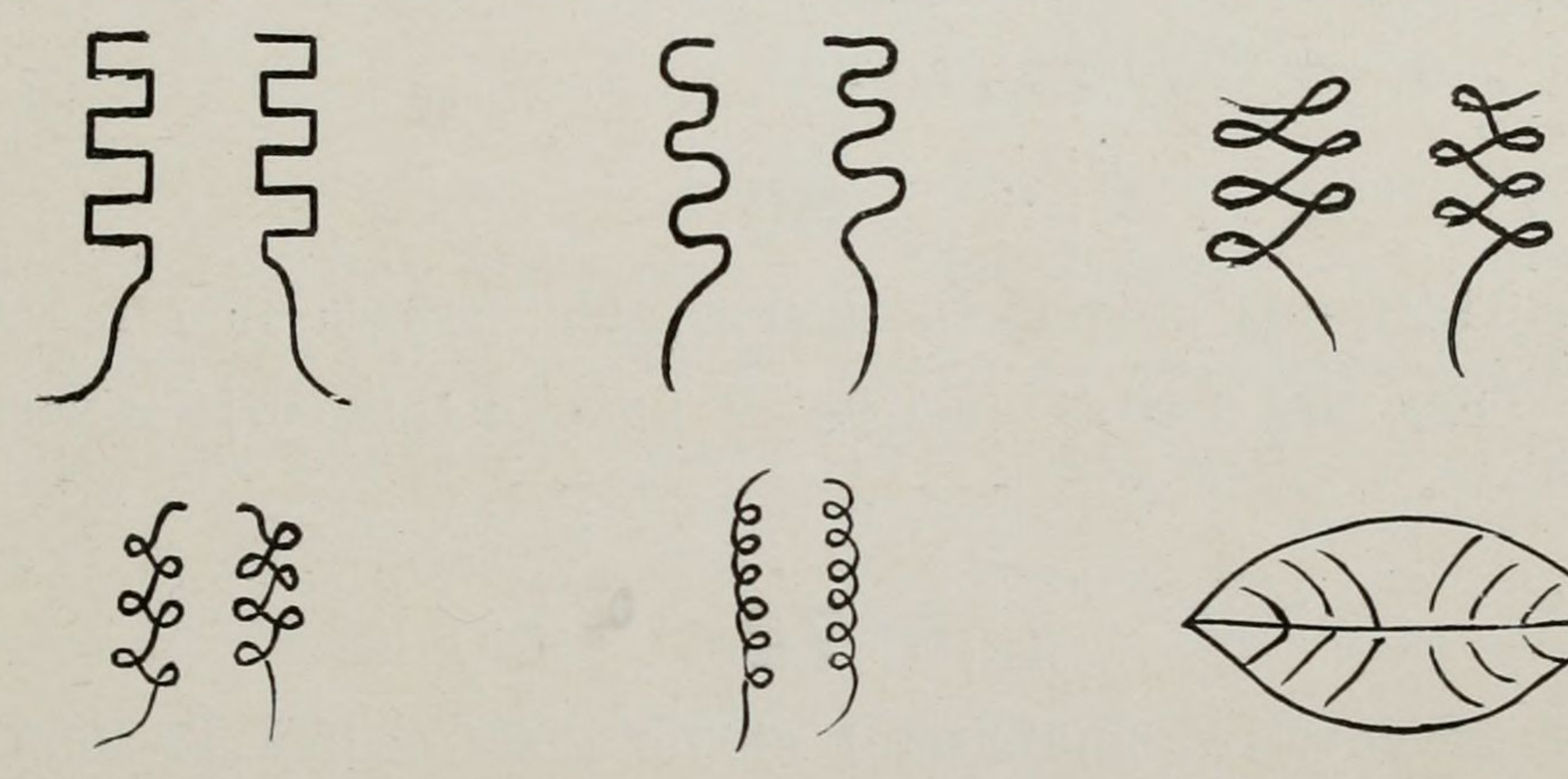
sphere, *Kiu-kung* 九 宮, or *Kiu-t'ien* 九 天 (1)—The Nine lights of heaven, *Kiu-yao* 九 耀 (2).

10



The Ten heavenly stems, or Cyclic symbols, *Shih t'ien-kan* 十 天 干 (3) — The Ten points of direction, *Shih-fang* 十 方 (4) — The Ten great Rulers of Hades, *Shih-ta-yen-wang* 十 大 閻 王 (5).

12



The Twelve earthly branches, or duodenary cycle of symbols, *Shih-eul ti-chi* 十 二 地 支 (6)—The Twelve animals of the duodenary cycle, *Shih-eul siang-shuh* 十 二 相 屬 (7) — The Twelve cyclic

---

(1) Centre, North, North-West, North-East, South, South-West, South-East, East and West.

(2) The sun, moon, and the 7 stars in the constellation of the Great Bear.

(3) See Vol. I. p. 142, note 1.

(4) The 4 cardinal points, the 4 intermediate ones, to which are added "above and below".

(5) *Yama,* the Indian Pluto, with his 9 attendants, who preside over the state of the dead.

(6) Combined with the 10 heavenly stems, they form the cycle of 60, employed by the Chinese from a period of remote antiquity for the purpose of designating years.

(7) These are the rat, ox, tiger, hare, dragon, serpent, horse, sheep, monkey, cock, dog and pig.

or horary genii, *Shih-eul yuen-kiah* 十二元甲—The Twelve great heavenly teachers, *Shih-eul ta-t'ien-shi* 十二大天師—The Twelve divisions of the ecliptic, *Shih-eul kung-ch'en* 十二宮辰 (1).

18

The Eighteen Arhats,or Arhans, *Shih-pah Lo-han* 十八羅漢 (2).

28

The Twenty-eight constellations, or stellar mansions, *Eul-shih-pah-suh* 二十八宿. These constellations do not all correspond with our signs of the zodiac, nor are they all included within 23° North or South of the ecliptic. They are interpreted as signifying the "resting-places" of the sun and moon in their revolutions (Mayers. Chinese Reader's Manual. p. 358).

36

The Thirty-six auspicious stellar gods, known as *T'ien-kang* 天罡 (3). They are represented by 9 dots, arranged in a series of 4 groups.

72

The Seventy-two malignant stellar gods, called *Ti-shah* 地煞, enemies of man, and causes of all diseases and ailments.

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(1) These divisions, or mansions, mark the 12 places in which the sun and moon come into conjunction, and are thus in some degree analogous to our signs of the zodiac. Mayers. Chinese Reader's Manual. p. 351.

(2) The immediate great disciples of *Sakyamuni*. In Chinese, they are designated as *Tsun-cheh* 尊者, worthies, venerable disciples. In large temples their images are placed in attendance upon those of Buddha.

(3) Buddhists place these gods in the constellation of the Great Bear. The 4, however, that form the bowl of the Dipper, are specially called the *T'ien-kang* 天罡. See Vol. III. p. 253, 285, 292.

IV. Symbolical and fabulous animals.

1. The golden-winged roc, or "rukh", *Kin-p'eng-niao* 金鵬鳥. This bird is sacred to *Sakyamuni,* who borrowed it from *Vishnu.* A picture of it is frequently found on Buddhist charms. It is said to ward off all evil influences that cause diseases (1).

2. The *Ngao* 鼇, or Kraken. A huge sea-monster, allied to the turtle, and said to have rescued *Kw'ei-sing* 魁星 from the watery depths. Taoist lore ascribes to it the function of bearing up the earth, and also states that it carried away the mountains of the genii into the Eastern sea (2). *Shi Hwang-ti* 始皇帝 (B.C. 246-209), who was an ardent Taoist, went to *Chefoo* 芝罘, in the hope of seeing this blissful Fairy-land, but failed (3).

3. The Lion, *Shi-tze* 獅子. The lion is the emblem of Buddha, one of his titles being "*Sakyasinha*", the "Lion of the Sakya tribe". In his repeated births, he was born 10 times as a lion, 6 as an elephant, once as a hare, but never as a woman, an insect or a "*Preta*" (4).

4. The Black Tiger, *Heh-hu* 黑虎. The "god of wealth", *Ts'ai-shen* 財神, is represented riding on a black tiger, hence a certain charm, reputed for securing an increase of wealth, is called the "black-tiger charm" (5).

---

(1) See Vol. III. p. 268.
(2) See Vol. III. p. 253. note 1.
(3) China Review. Vol. I. p. 216 (Taoism).
(4) See Vol. III. p. 308. note 2.
(5) See Vol. III. p. 318.

V. Puns, the origin of some charms.

The origin of a superstitious practice or allusion is not unfrequently based on a pun, or an erroneous pronunciation of a word peculiar to a locality. Thus the natives of *Kiangsu* 江蘇, and other Chinese provinces, constantly confuse the "spirant" **f** with the "aspirate" **h** (1). This has caused such words as "*Hu*" and "*Fu*" to be similarly pronounced, and hence employed the one for the other, as the Reader will see in the following examples.

Hu 壺, a pot, a jug, is pronounced *Fu* 符, a spell or charm. Hence the figure of a pot denotes a charm (2). In places, where "*Hu*" is not pronounced "*Fu*", the pun is still maintained by confusing it with another *Hu* 護, to protect, to guard.

Hu 蝴, a butterfly, is likewise pronounced *Fu* 符, a spell or charm. Hence the figure of a butterfly denotes a spell or charm for preventing evil (3).

Fuh 蝠, a bat, is frequently used as an emblem of happiness, because this word is pronounced exactly like *Fuh* 福, felicity, good fortune, prosperity (4).

Wen 文, literature, being similarly pronounced as *Wen* 聞, to hear, denotes by allusion the "god of thunder", the Great Master who hears, *Wen T'ai-shi* 聞太師 (5).

---

(1) The sound denoted by h is a strong expulsion of breath, hence called "*spiritus asper*", rough breath or "aspirate". The "spirant" is a less strong breath than the "aspirate. Papillon. Comparative Philology, Oxford (classification of sounds. p. 34).

(2) See Vol. III. p. 256.

(3) See Vol. III. p. 318.

(4) The bat is frequently drawn as the emblem of happiness, from the similarity of sound of the two words. Five bats denote the 5 blessings or felicities. Williams. Dictionary of the Chinese Language.

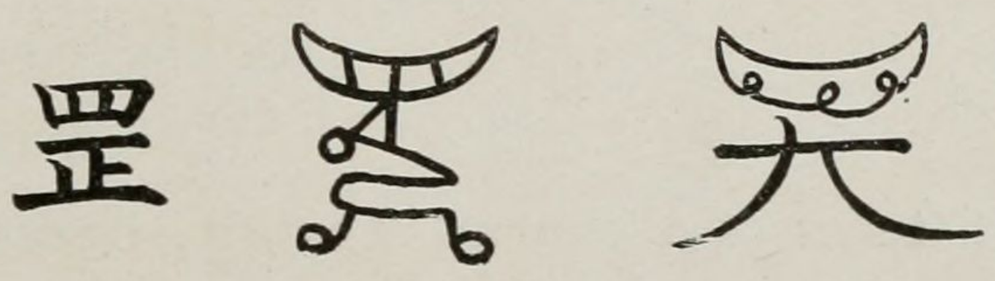
(5) See Vol. III. p. 297.

VI. Elemental and stellar gods

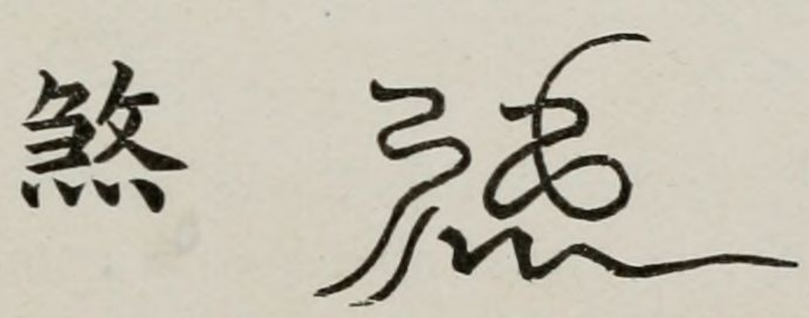
The departed soul, spectres.

1° Thunder, thunder-gods, or the "Ministry of the thunderbolt", *Lei* 雷, are represented as follows : —

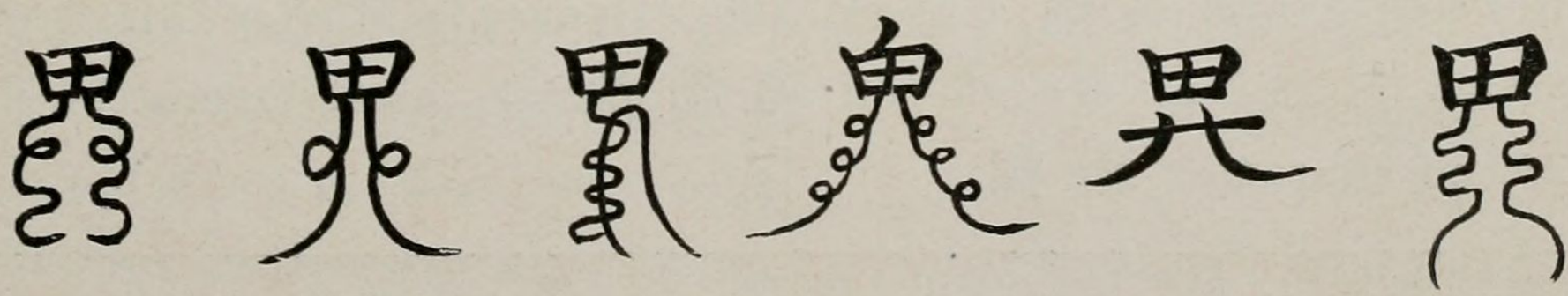
2° The constellation *T'ien-kang* 天罡, and the bowl of the Dipper, thus : —



3° The 72 malignant stellar gods, *Ti-shah* 地煞, thus : —



4° Thunder and lightning charms operate with more tremendous effect than others. The character *Lei* 雷 contains the component rain, but this is frequently omitted, so that 田 alone remains. The projecting spiral part signifies the flash. An increase of effect is obtained by writing two flashes. Such a display of power overawes all evil influences, and forces spectres, *Kwei* 鬼, to hide themselves (1). We have thus : —



As the shades of the dead, *Kwei* 鬼, roam abroad during night, they are sometimes represented by the moon, *Yueh* 月 (2), the orb of night.

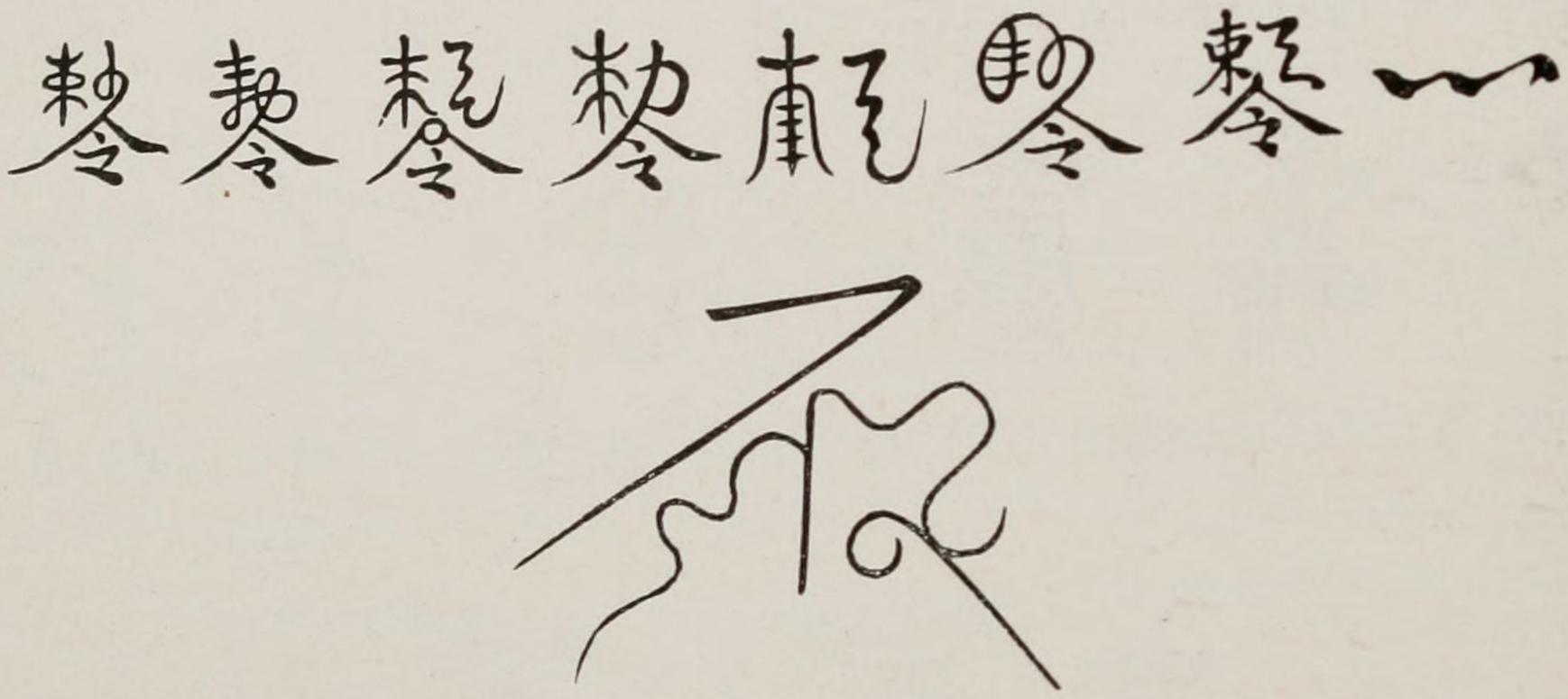
---

(1) De Groot. The Religious System of China. Vol. VI. p. 1040 (The War against spectres).

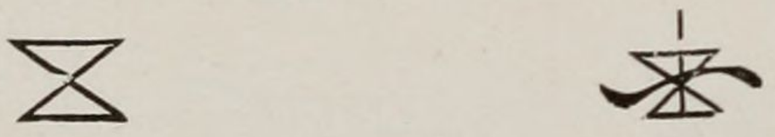
(2) See Vol. III. p. 237, 239, 250.

VII. Archaic, fanciful, and abridged forms of charm-writing.

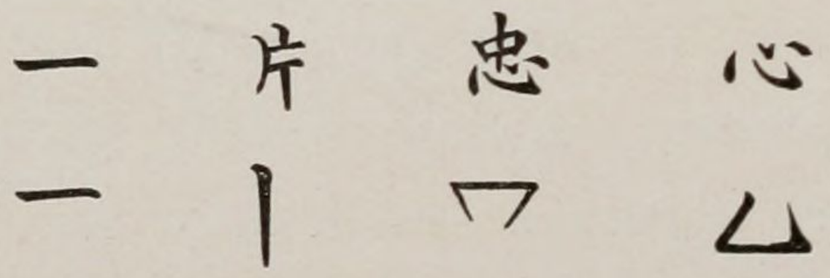
1° The expression *Ch'ih-ling* 勅令, to command, order, special command of a god, is written thus: —



2° The final term of a charm, *Yiu* 由, henceforth, forthwith, is written thus: —



3° The signature of a god, or his pledging his word, *Yih-p'ien Chung-sin* 一片忠心, is thus abridged, a mere stroke fancifully denoting each character: —



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4° The radical *Kung* 弓, a bow, being a component part of the character *Chang* 張, denotes frequently *Chang Tao-ling* 張道陵, or *Chang T'ien-shi* 張天師, Chang, the "Heavenly Master" (1); sometimes also Maitreya, *Mi-leh-fuh* 彌勒佛 (2), as it forms the first part of the character *Mi* 彌.

---

(1) The first official head of the Taoist magical church. His name is inscribed on all charms. Mayers. Chinese Reader's Manual. p. 10.

(2) The "Merciful One", who will succeed Buddha in the government of the world. He now resides in the *Tuchita* heavens, from which after a lapse of 5000 years, he will descend to the earth and open a new era. Eitel. Handbook of Chinese Buddhism. p. 70.—Vol. III. p. 252.

LIST OF FOREIGN WORKS

CONSULTED FOR THIS THIRD VOLUME.

Rudiments du Parler Chinois.	*L. Wieger, S. J.*
Textes Historiques.	*Id.*
Folk-Lore Chinois Moderne.	*Id.*
Synchronismes Chinois.	*M. Chang, S. J.*
The Folk-Lore of China.	*N. B. Dennys.*
Chinese Folk-Lore.	*J. Mc Gowan.*
Vegetarian Sects.	*G. Miles.*
China and Religion.	*E. H. Parker.*
Studies in Chinese Religion.	*Id.*
Chinese Buddhism.	*J. Edkins.*
Buddhism in China.	*S. Beal.*
A Catena of Buddhist Scriptures from the Chinese.	*Id.*
Four Lectures on Buddhist Literature in China.	*Id.*
Hand-Book of Chinese Buddhism.	*E. J. Eitel.*
Buddhism: Its Historical and Popular Aspects, in Three Lectures.	*Id.*
Buddhism.	*Monier Williams.*
Buddhism as a Religion.	*H. Hackmann.*
Calendar of the Gods in China.	*Timothy Richard.*
Social Life of the Chinese.	*J. Doolittle.*
Chinese Repository (Canton. XX Vol.)	
The Chinese Recorder (Shanghai).	
The China Review (Hongkong).	
The Religious System of China (VI Vol.)	*J. de Groot.*
The Li Ki or Book of Rites.	*J. Legge.*
The Shi King or Book of Poetry.	*Id.*
Mémoires concernant les Chinois (XVI Vol.)	*Jesuit Missionaries in Peking.*
Lettres Édifiantes et Curieuses (Vol. IX-XIII on China).	*Jesuit Missionaries in China.*
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Magie et Magisme (Bruxelles, 1913).	*Fred. Bouvier, S. J.*
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Classical Dictionary.	*J. Lempriere.*
Smaller Classical Dictionary of Biography and Mythology.	*W. Smith.*

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CHARM N° 7. FOR HASTENING DELIVERY (1).

Couched in thunder and lightning form (2).

I. Literal explanation of terms.

雷 Lei, thunder, lightning (3).

The upper part of all characters, that enter into the composition of these charms, is the abridged form of the word *Lei* 雷, lightning. The apparition of lightning is always accompanied with power and appalling rapidity. Similar are the effects of this charm, which invokes such a mysterious agency.

咸 Hsien, all, totally, reaching everywhere.

靈 Ling, effective, powerful.

無 凝 滯 Wu-ning-chi, nothing can impede, obstruct its action; irresistible.

雲 Yun, the clouds.

普 P'u, all, universal. *Hwa* **化** is understood. *P'u-hwa* **普化** totally changed into rain. The cloud, rift by the lightning, resolves itself into rain.

如 Jü, likewise, in a similar manner. Be it thus for this woman in labour; may the lightning open her womb, and enable her to bring forth her child!

II. Full reading of the text.

As lightning, that most powerful and irresistible element, rends the cloud and dissolves it into rain, so may it open the womb of this woman in labour, and hasten her delivery.

---

(1) See Vol. I. p. 6. Efficacious charm for hastening delivery. *Ts'ui-sheng ling-fu* 摧 生 靈 符.—Vol. II. p. 192.

(2) The use of thunder and lightning charms is an essential part of the magic of Taoist religion. De Groot. Vol. VI. p. 1040 (The War against spectres).

(3) Thunder, according to the Chinese, is produced by the *Yin* and *Yang* coming into mutual collision 陰 陽 以 回 薄 而 成.

Note. — Thunder, as the Chinese say, is "the great voice of Heaven"; its majestic roll inspires with involuntary terror. Its power is terrible, and nothing can be compared to the rapidity with which it acts. Terror, power and rapidity of action, such are the three feelings which Taoist priests, *Tao-shi* 道士, propose to develop. Thunder, according to their tenets, strikes fear into the demons, shatters their resistance, and obtains the desired result with lightning rapidity. It is for this reason that the reader shall find the word thunder, *Lei* 雷, employed frequently in the composition of charms, and especially in those used in difficult and urgent cases. In the eyes of Taoists, thunder has also another mysterious sense, and means the "*super-human ministry*" or assembly of gods, who preside over winds and storms (1).

It is, therefore, the gods of thunder and storms who are influenced through the agency of the charm, and on this principle is based its all-powerful efficacy (2).

---

(1) See Second Part, where full details will be given on this Ministry.

(1) "By means of charms and spells, Taoist priests, in all ages to this day, have made thunder, rain and snow, or stopped rainfall and made fair weather". De Groot. The Religious System of China. Vol. VI. p. 1025.

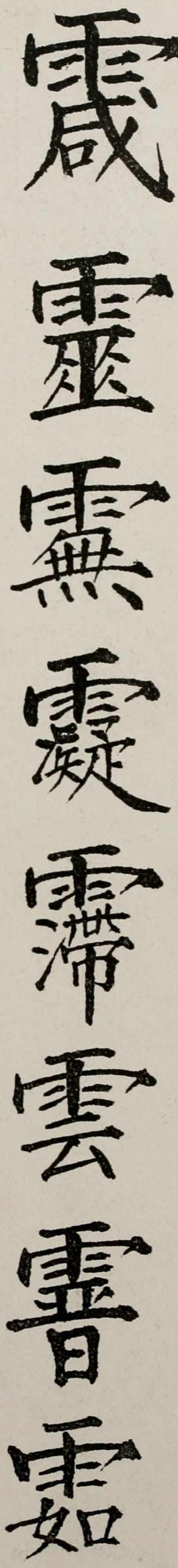
雷咸

靈無凝

滯雲

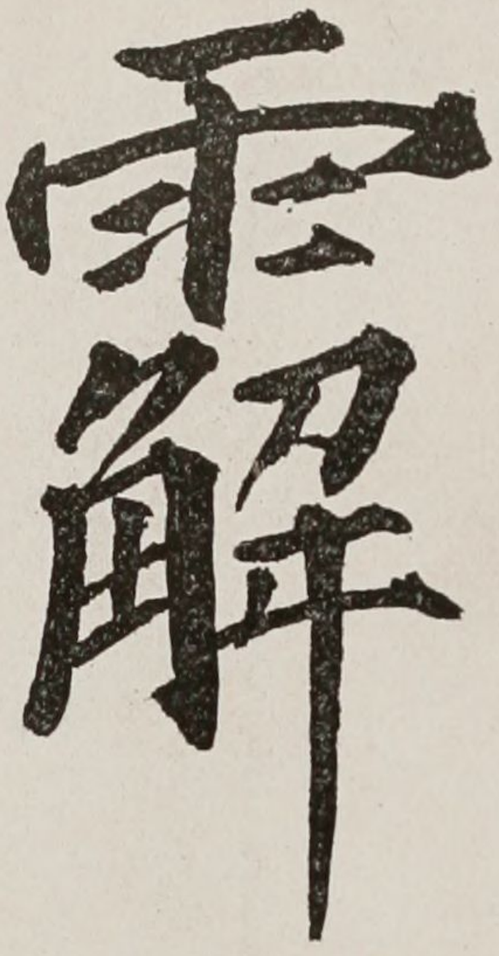
普

如



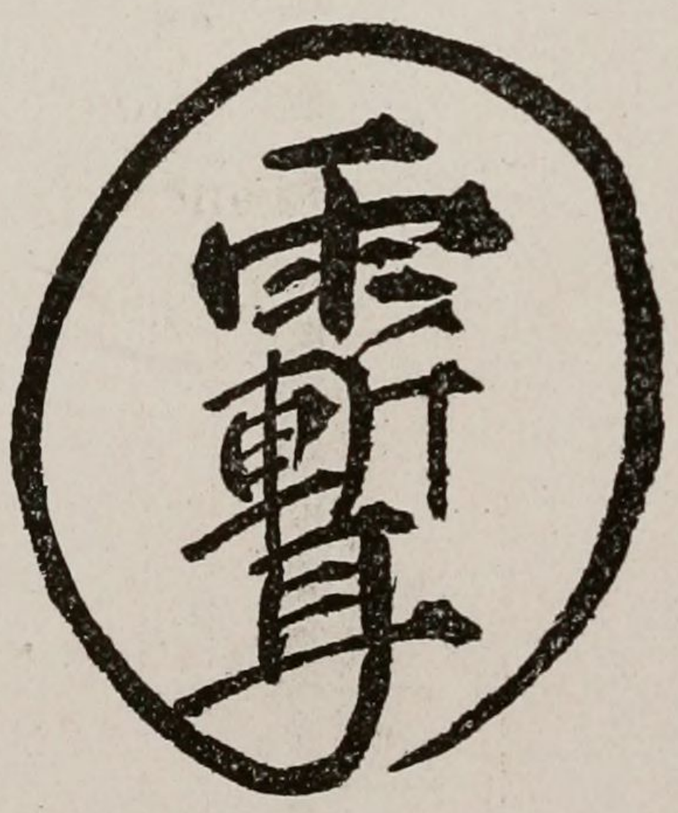
N° 7

雷解



無

N° 7bis



斬耳即斬

肚生

CHARM N° 7bis. ALSO FOR HASTENING DELIVERY (1).

I. Literal explanation of terms.

雷 **Lei,** thunder. This is the same heading as in the preceding charm. It is a mandate, an order, despatched by the "Ministry of the thunderbolt", for the purpose of

解 **Kiai**, opening, rending (the womb).

無 **Wu,** none, nothing. Let all obstacles be waived.

斬 **Chan,** promptly, quickly.

耳 **Eul**, homonym of 爾, also pronounced "*Eul*", and meaning *thou, thine.*

肚 **Tu,** the womb.

生 **Sheng**, to bring forth, to be born.

II. Full reading of the text.

We, the gods presiding over the "Ministry of the thunderbolt", hereby command that the womb of So-and-So be rent open. Let all obstacles be waived, and let the expected child be promptly brought forth (2).

---

(1) See Vol. I. p. 7. Another efficacious charm for hastening delivery.

(2) The power attributed in China to spells and charms is so great that we may call it unlimited. De Groot. The Religious System of China. Vol. VI. p. 1024.

N° 30. PURIFYING CHARM BESTOWED BY LAO-TZE (1).

I. Literal explanation of terms.

三 **San**, the Three.

教 主 Kiao-chu, Teachers of religion, that is of Taoism. The three teachers of actual Taoism are: *Yuen-she T'ien-tsun* 元 始 天 尊 (the Beginning, honoured in Heaven), *Lao-tze* 老 子, and *T'ung t'ien Kiao-chu* 通 天 教 主 (the universal teacher of religion).

This charm is, therefore, an order emanating from the "Three sovereign teachers", and commanding

獄 神 Yuh-shen, the gods of Hades (to seize immediately).

魂 Hwun, the ghost, the shade.

身 Shen, the body, hence the soul and body of the deceased, and plunge them into the pond (outlined at the foot of the charm), in order that they may be purified from all stain of sin.

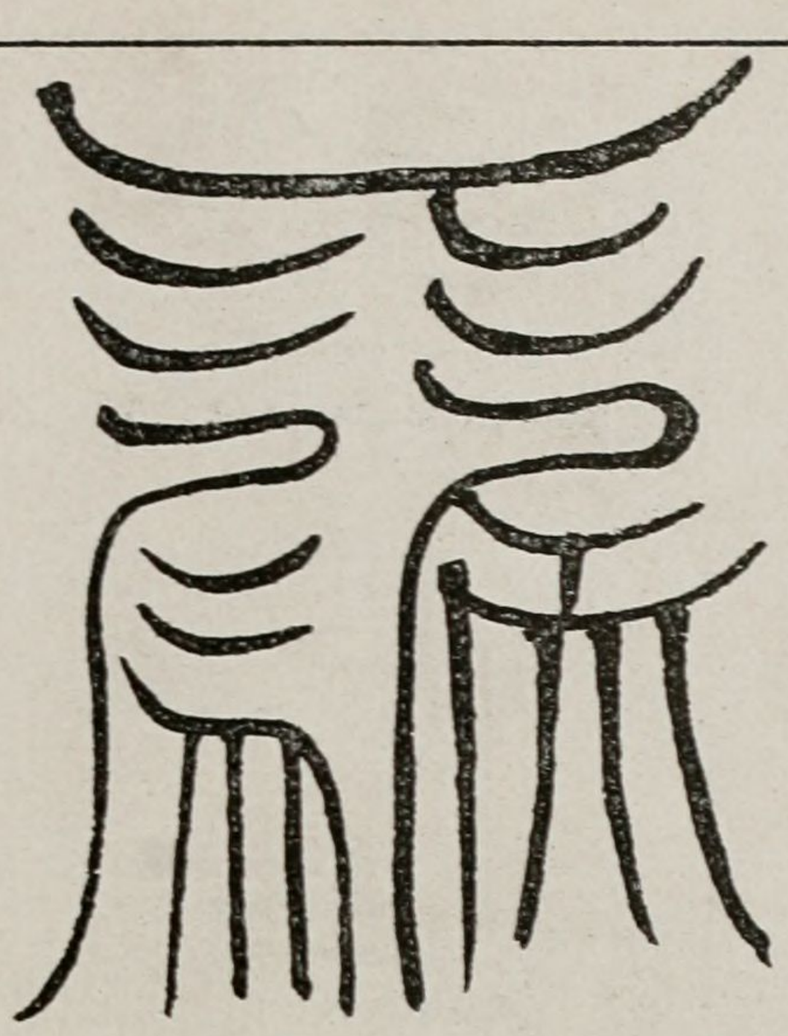
II. Full reading of the text.

The Three Great Teachers of Taoism command through the present written charm the gods of Hades (2) to plunge into the pond of living waters, the soul and body of the deceased, and purify him therein from all stain of sin.

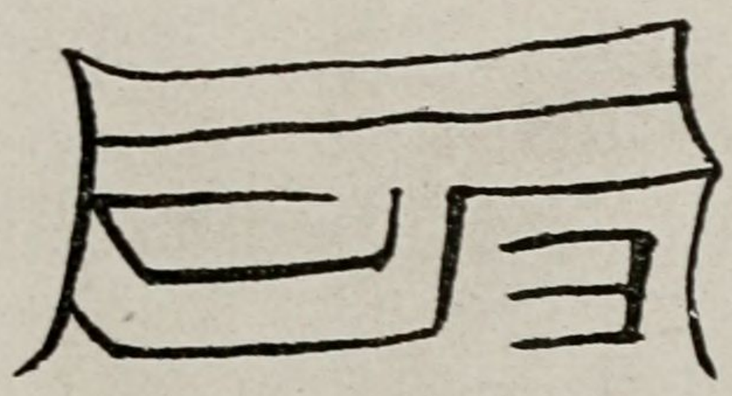
---

(1) See on *Lao-tze* and this charm, Vol. I. p. 70.

(2) *Amitabha, Ti-ts'ang-wang, Yen-wang*, and the ten inferior gods who preside over the ten divisions of the Infernal regions (See Book I. p.64, 70, 71).

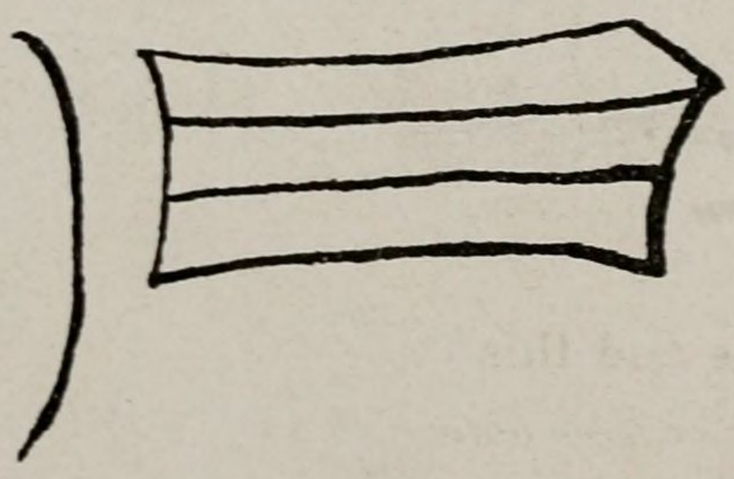


三教主

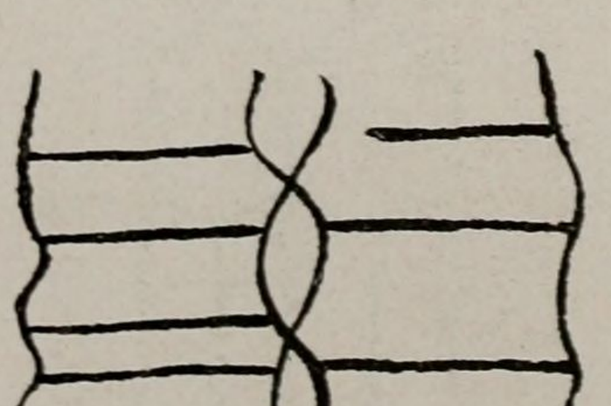


獄神

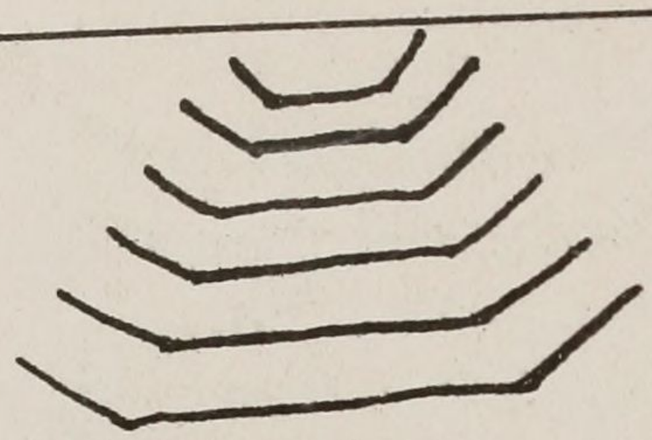
N° 30



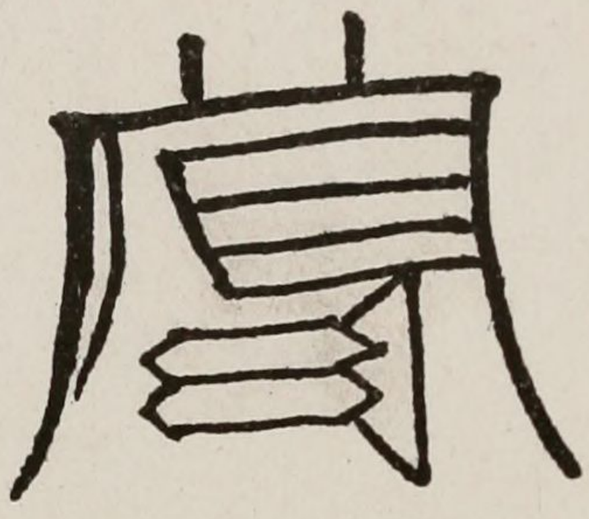
魂云



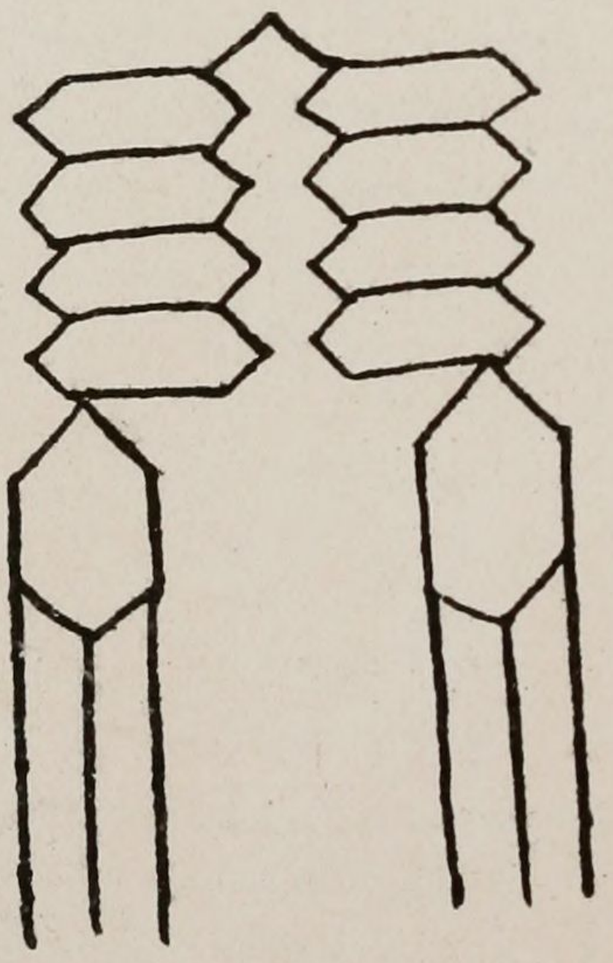
月洗罪



六甲

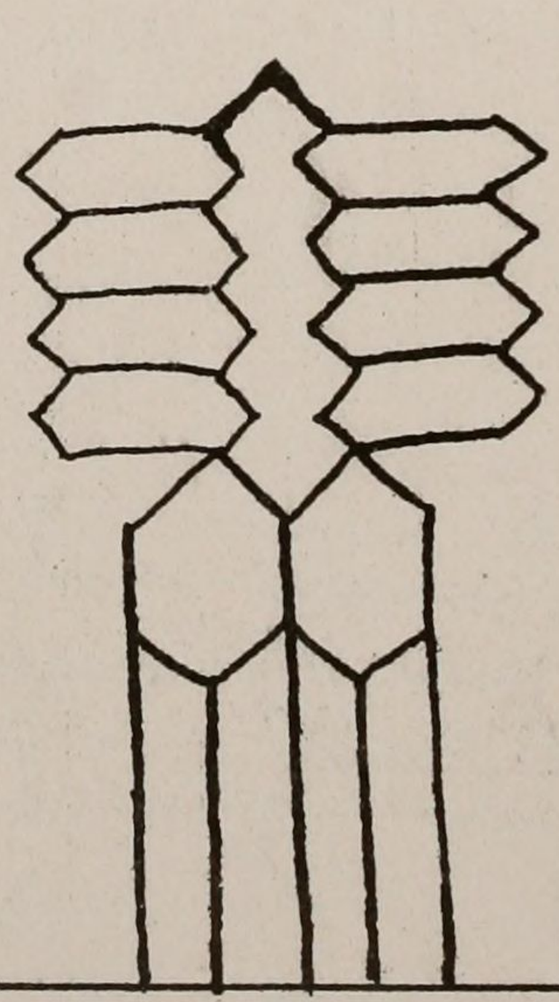


母子



裙

N° 32



門

N° 32.

CHARM ASSURING A HAPPY REBIRTH (1).

I. Literal explanation of terms.

六甲 **Luh-kiah,** the gods *Luh-kiah*. The gods *Luh-kiah*, 六甲 and *Luh-ting* 六丁 (2) are twelve Taoist genii, corresponding to the twelve *Yuen-kiah* 元甲 of the Buddhist religion.

母 **Mu,** a mother.

子 **Tze,** a child.

The six *Kiah* gods promote at first the conception of the child in the womb of a mother, and then preside over its birth in the second part of the charm.

裙 **K'iün,** the plaited skirt of a woman's dress, a petticoat. This skirt is generally composed of eight plaits or folds, represented by the eight hexagons of the charm. This skirt, on being opened, allows the child to come forth.

門 **Men,** a gate, a doorway.

II. Full reading of the charm.

The six *Kiah* gods are ordered to introduce the child (in a new rebirth) into the womb of a mother (3), and opening her skirt, allow the new-born babe to come forth.

---

(1) See the doctrine of the metempsychosis by "way of rebirth". Vol. I. p. 137.

(2) According to the doctrine of the Taoists, the gods *Luh-kiah* and *Luh-ting* can move mountains and empty the seas 六甲六丁可以搬山倒海.—Williams and Giles translate 六甲 *Luh-kiah* by the gravid uterus, six months gone with child.

(3) The excarnated soul that seeks to be reborn enters the womb of a pregnant woman, and animates the fœtus, which so far had but an inferior soul. Frequently it enters into the fœtus in the latter stage of pregnancy, and then childbirth is generally advanced (Vol. I. p. 137).

N° 35. CHARM FOR HELPING WANDERING SOULS TO OBTAIN REBIRTH (1).

I. Literal explanation of terms.

靈 Ling. First character of the name of *Ling-pao T'ien-tsun* 靈寶天尊. It is written in a neglected running hand style. The "mystic jewel, honoured of Heaven", is one of the "Three Pure Ones", *San-ts'ing* 三清, or Taoist Trinity (2). This majestic Worthy, addressing himself to his inferiors, the spirits inhabiting the azure vault, cares little about fine writing, and so his orders are couched in a very abbreviated form and in neglected handwriting. Orders are therefore given

飛 Fei, to proceed quickly, to act with all despatch.

救 Kiu, and rescue, save, liberate.

魂 Hwun, the souls.

男 Nan, of men

女 Nü, and women.

Note. — This charm shows how Taoists have borrowed from Buddhists, and adopted their belief in regard to wandering souls. This is, no doubt, largely due to the desire of securing a share in the profits of the trade (3).

II. Full reading of the text.

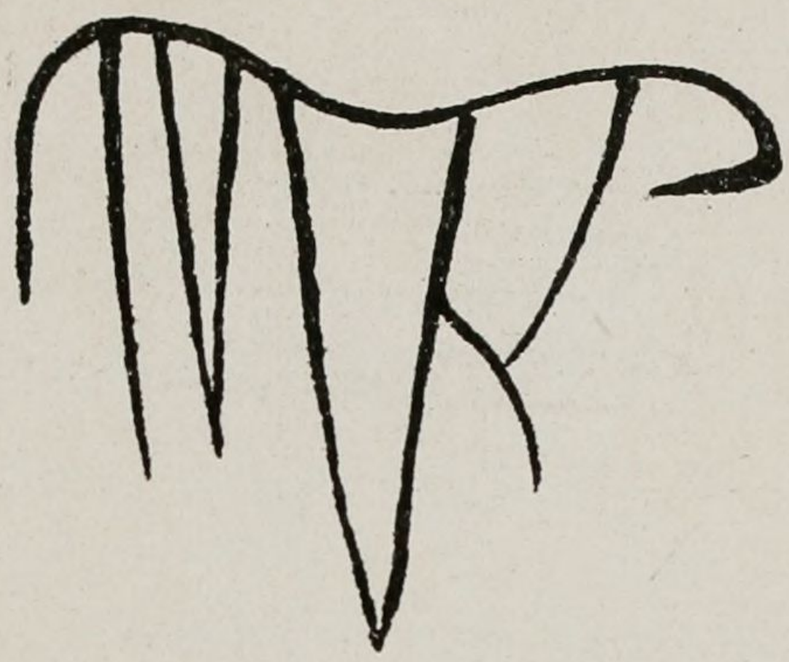
Ling-pao T'ien-tsun 靈寶天尊, the "mystic jewel, honoured of Heaven", hereby orders the gods and spirits of Hades, to rescue the wandering souls of men and women, and lead them to a happy rebirth.

---

(1) See Vol. I. p. 77. Opening the ceremony of the *Lemuria* for the benefit of wandering souls.

(2) See Vol. II. note: the Taoist Trinity and the three Taoist heavens.

(3) The use of charms gives rise to a profitable trade, and when it occasionally languishes, alarming tales about dangerous spectres are circulated. De Groot. The Religious System of China. Vol. VI. p. 1059.



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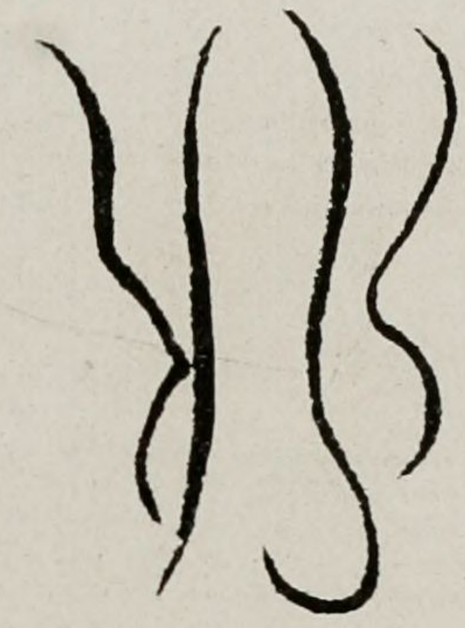

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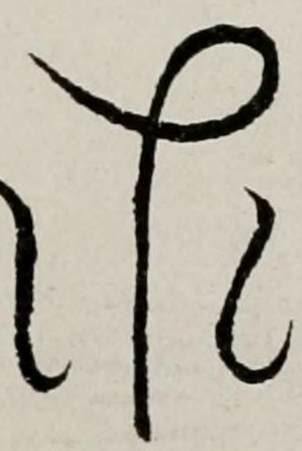
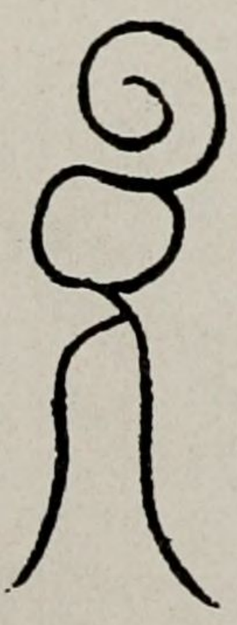


求 即救

N° 35



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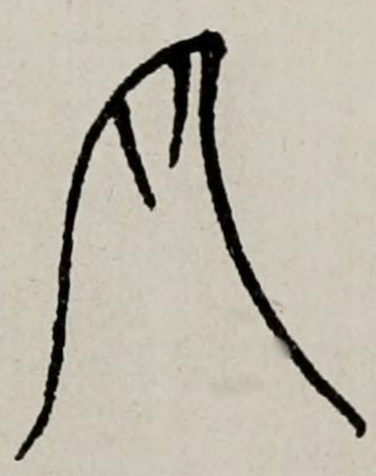

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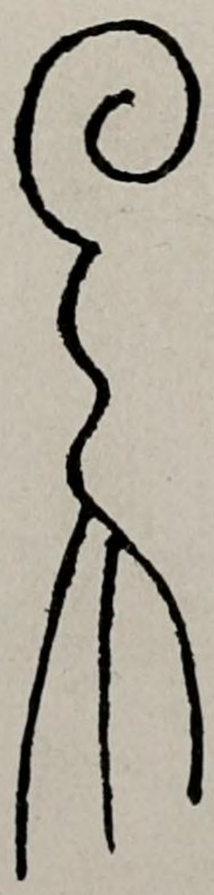

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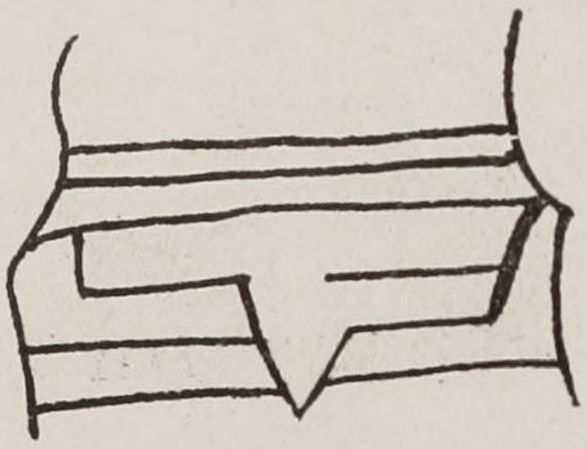

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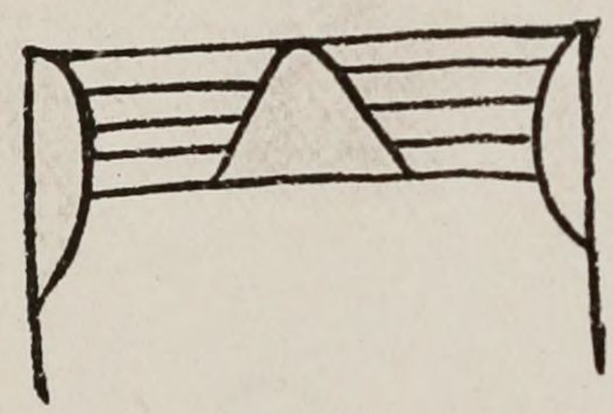

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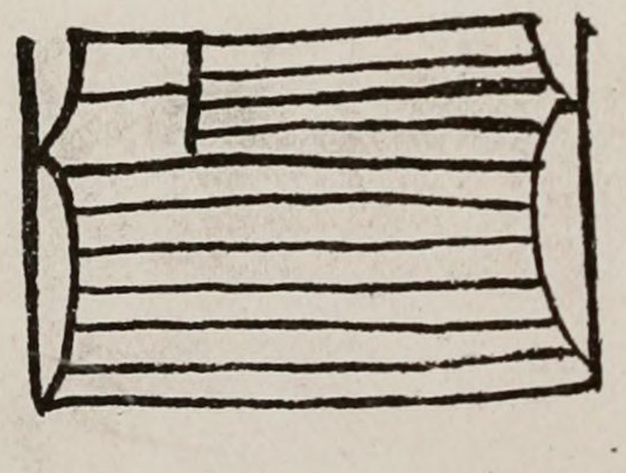
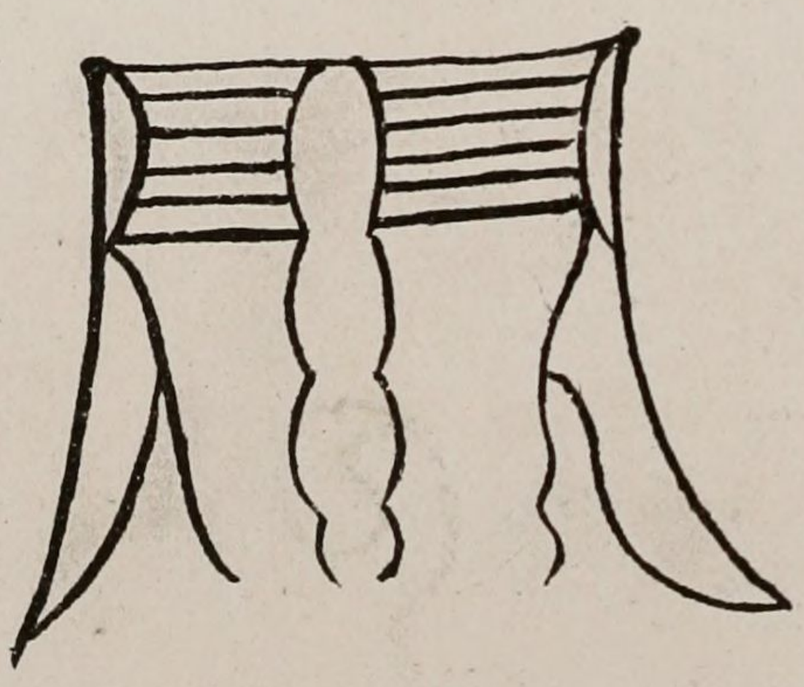
N° 36



月夜鬼



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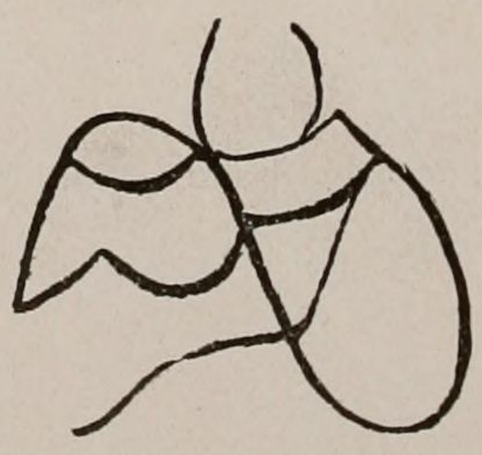


出

N° 36. CHARM OPENING THE PORTALS OF THE BUDDHIST PARADISE (1).

I. Literal explanation of terms.

三 教 **San-kiao,** the three religions. Frequently three horizontal lines, or the three marks juxtaposited at the heading of a charm, indicate the "*three religions*" of China: Confucianism, Taoism and Buddhism. An order despatched collectively by these three religions cannot fail of a result. These three religions order

開 **K'ai,** to open

門 **Men,** the gate, the door.

天 **T'ien,** of heaven.

門 **Men,** and also the gate

地 獄 **Ti-yuh** (2), of the earthly prison (the Buddhist purgatory).

月 **Yueh,** the moon, moonlight.

Disembodied souls, wander, as a general rule, during the night, hence the character *Yueh* 月 (moon) is used to denote all departed spirits.

出 **Ch'uh,** to go forth, to come out from.

II. Full reading of the text.

The "*three religions*" (Confucianism, Taoism and Buddhism) order to throw open the portals of heaven, and let the victims of Hades sally forth in the night and enjoy perpetual happiness (3).

The intelligent reader can see hereby, how Taoists, *Tao-shi* 道士, have utterly no shame, and borrow from the religious systems of others, whatever may enhance the value of their wares. They thus afford the literati and pious Buddhists every opportunity for using their charms.

---

(1) See Vol. I. p. 78. Charm considered as the "key of heaven".

(2) Corresponding to the Sanscrit "*Naraka*", the abode of wicked men. See Vol. I. p. 152. note 1.

(3) See on the Buddhist paradise. Vol I. p. 130.

N° 37. INFORMING THE RULER OF HADES (1).

I. Literal explanation of terms.

勅 **Ch'ih,** an order, a special or Imperial command.

三皇君 **San-hwang-kiün,** of the "Three Rulers" (2), the Three Principles.

雲 **Yun,** (to the spirits presiding over) the clouds.

雷 **Lei,** and the thunderbolt.

解 **Kiai,** to open, to release.

魂 **Hwun,** the soul.

獄 **Yuh,** a prison, Hades.

II. Full reading of the text.

Special order of the "Three Rulers" to the spirits presiding over the clouds and the thunderbolt to release from Hades such and such a soul.

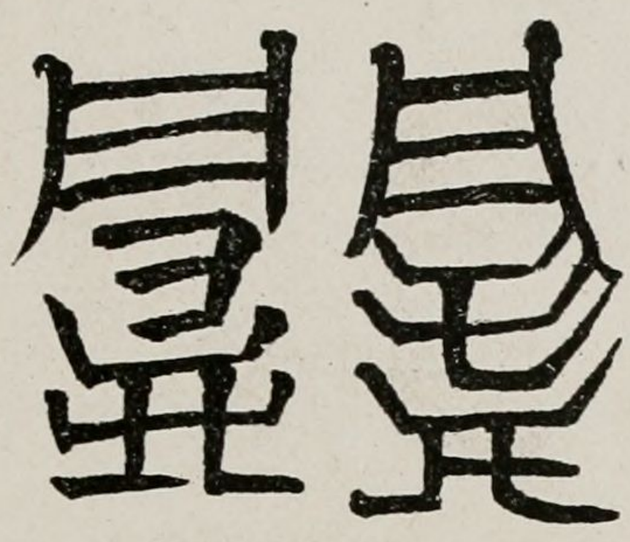
This charm is common both to Buddhists and Taoists, as well as the letter of information delivered therewith. Taoists employ it in various parts of these provinces.

---

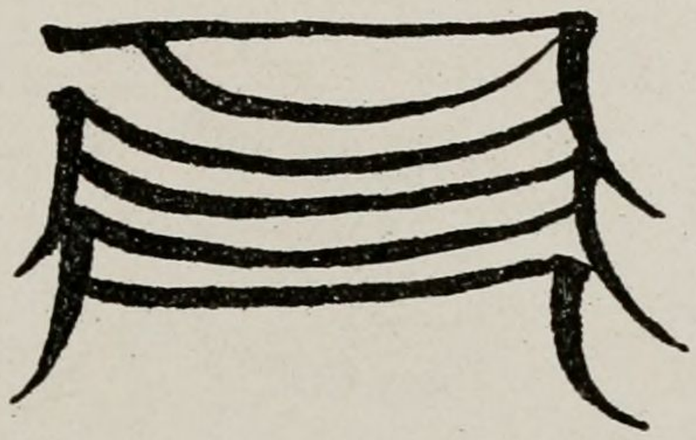
(1) *Yen-wang.* See Vol. I. p. 70. note 1.

(2) These are the ancient legendary emperors of China, *Fuh-hsi, Shen-nung* and *Hwang-ti.* In Taoist mythology they represent also a triad of subordinate divinities, who preside over heaven, earth and water. They are said to send down good and ill fortune on men, and save the lost (Edkins. Religion in China, p. 115).

Kiün added to the name is a term of respect, and answers to our, Sir, gentleman (Williams. Dictionary of the Chinese Language).



三皇君勅



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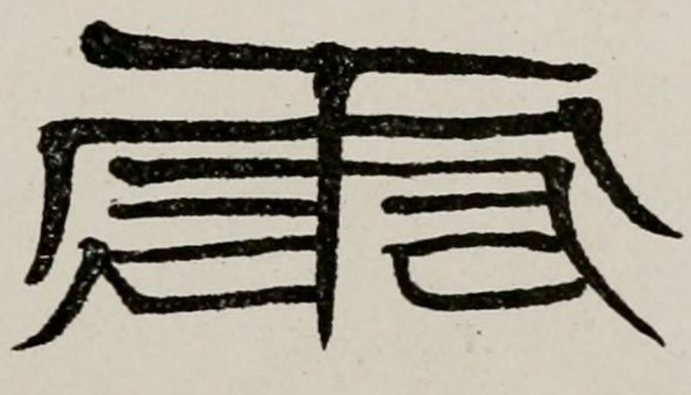

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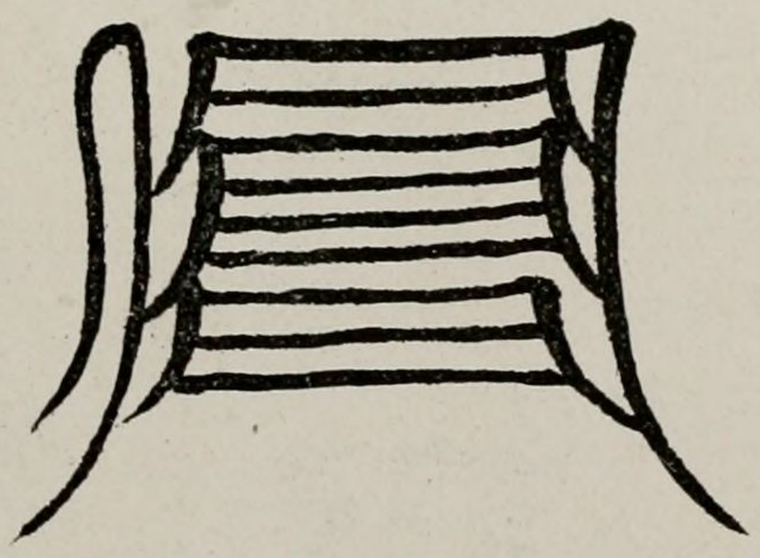
N° 37



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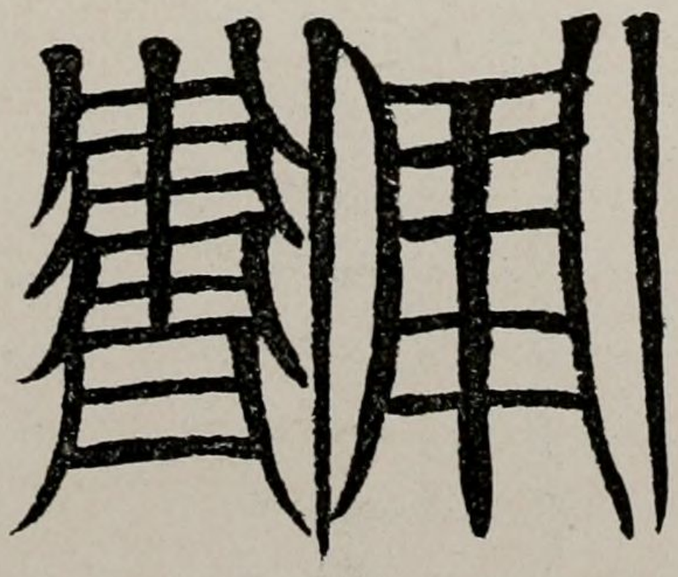

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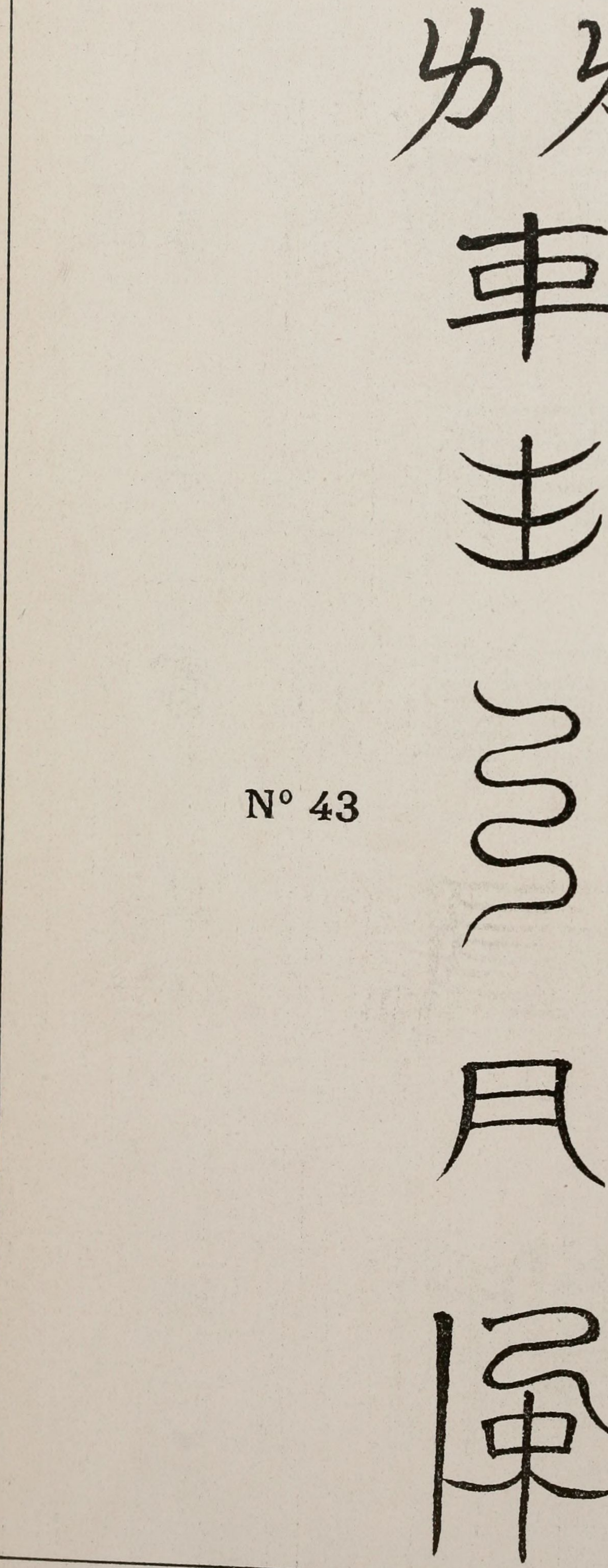

竹 合 来 即 箂

主 即 做 主

五 雷

N° 43

月 即 鬼 魂

陣

N° 43. CHARM FOR THE BENEFIT OF A WOMAN WHO DIED IN CHILDBIRTH (1).

I. Literal explanation of terms.

竹 **Chuh**, bamboo.

束 **Tz'e**, a prickle, a thorn on plants. The combination of these two characters form the word *Ch'ih* 策, which means an order emanating from a sovereign. Here the order emanates from *Ling-pao T'ien-tsun* 靈寶天尊, the "mystic jewel, honoured of Heaven", one of the "Three Rulers" presiding over the Taoist heavens (2).

主 **Chu**, here employed for *Tso-chu* 做主, to act with authority, to order as invested with all powerfulness.

五雷 **Wu-lei**, the five spirits presiding over the thunderbolt (3), namely *Lei-tsu* 雷祖 (the father of thunder), *Lei-kung* 雷公 (the ruler of thunder), *Tien-mu* 電母 (the mother of lightning), *Fung-peh* 風伯 (the ruler of the wind), and *Yü-shi* 雨師 (the master of the rain).

月 **Yueh**, the moon. In superstitious terminology, the moon is taken figuratively for the night, and through extension for the shades of the dead, *Kwei* 鬼, who roam about during night time. The moon, therefore, signifies here "*Kwei-hwun*" 鬼魂, the shade of the unborn child, that never saw the light of day, as its mother died before bringing it forth. The gods of the thunderbolt are ordered to extract it from its mother's womb, and for that purpose to produce the pangs of childbirth.

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(1) See Vol. I. p. 86. Ceremony rescuing from the "bloody pond" the souls of women who have died in childbirth.

(2) See Vol. II. p. 206. note 2. the Taoist Trinity. — Vol. III. p. 234.

(3) Taoist mythology resembles, in several points, that of many heathen nations. Some of its divinities personate beings supposed to reside in the various departments of Nature. One of these divinities is called the "Ruler of thunder", and another the "Mother of lightning". Edkins. Religion in China. p. 105.

陣 Ch'en, for *Yih-ch'en* — 陣, a crisis, a fit, as in violent pain, such as a woman would experience in childbirth.

II. Full reading of the text.

The all-powerful, *Ling-pao T'ien-tsun* 靈寶天尊, the "mystic jewel, honoured of Heaven", hereby orders the five gods presiding over the thunderbolt, to extract violently from the womb of the mother the soul of such and such an unborn child.

The reader will not fail to remark here the quaint ideas entertained by pagan Chinese. This charm seems to take no concern in the welfare of the mother. In the order issued, mention is made only of the unborn child. Now, the necessary condition of the release of the mother from Hades is the welfare of the child, so that before considering her case, the soul of the child must be first attended to.

The unfortunate mother, who dies in childbirth, is regarded by pagans as an object of execration, the mere aspect of whom is odious in the eyes of "*Heaven and Earth*". On the tumulus raised over her grave, is occasionally placed an old umbrella maintained open by means of a clump of earth. Its purpose is to hide the impure and sullied corpse, which offends the regard of Heaven (1). This custom is particularly prevalent at *T'ung Chow* 通州, in *North Kiangsu* 江北.

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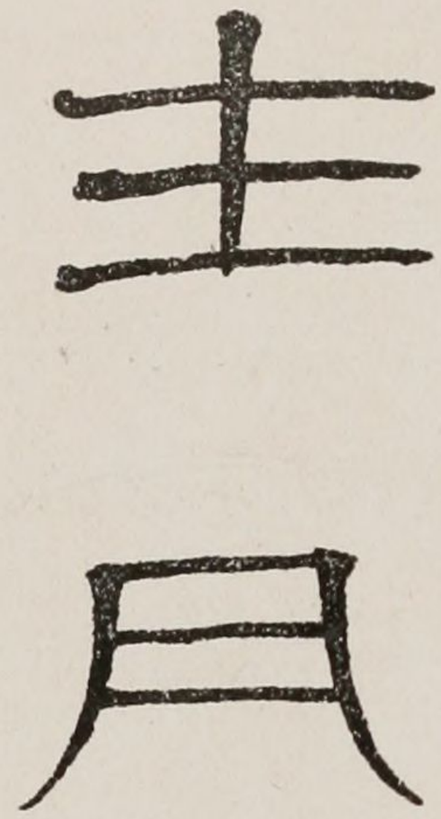
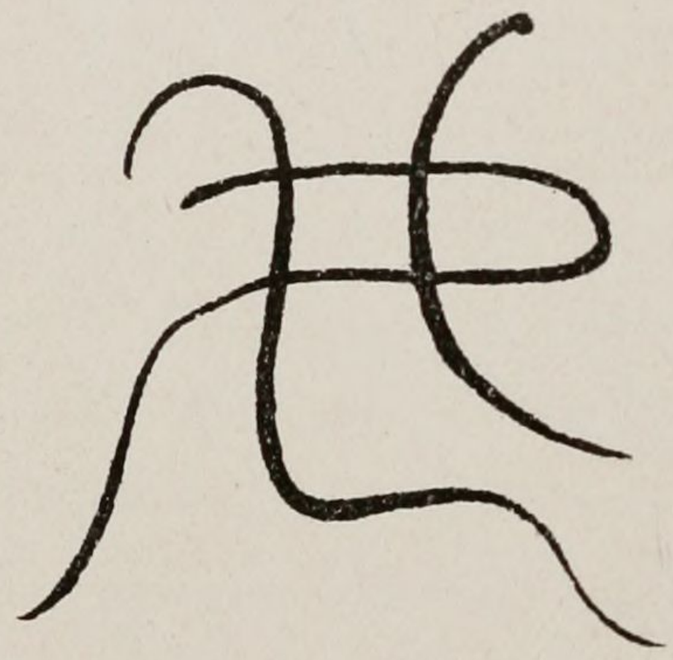
(1) See Vol. I. p. 57. — p. 84, 85 — p. 153, where these Buddhist tenets are also exposed.

N° 44



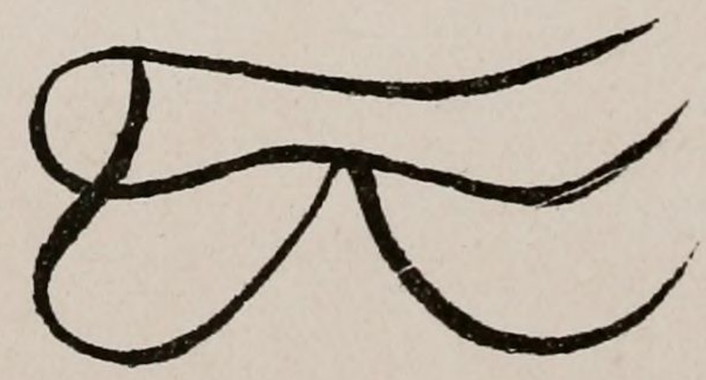
主即鬼主

月即鬼

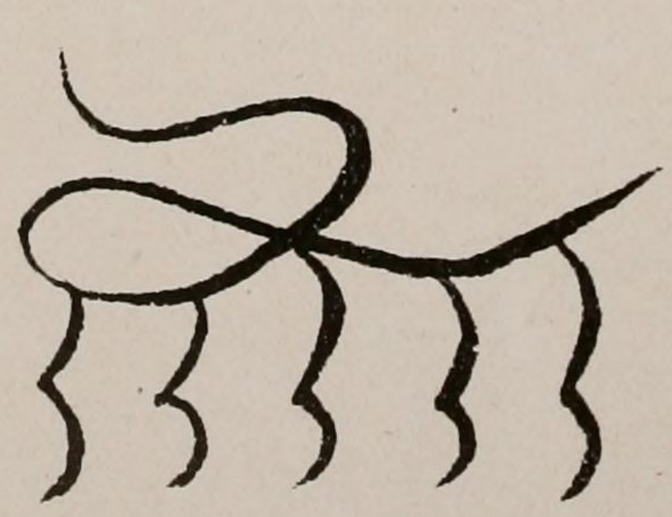


井即頸繩

引



天



五彩雲

N° 44. CHARM DELIVERING FROM HADES THE SOUL OF A PERSON HANGED (1).

I. Literal explanation of terms.

主 **Chu,** a lord, a sovereign. The ruler of the underworld is the god *Yen-wang* 閻王, called also *Kwei-chu* 鬼主, the "Lord of Shades". Let *Yen-wang*, therefore, order

月 **Yueh,** that the moon, the night, during which shades roam abroad, the shade itself (2 .

井 **Tsing,** a well, a deep pit. In mystic style, it represents a halter tied round the neck, *King-sheng* 頸繩, hence it signifies here the person hanged with a cord round the neck.

引 **Yin,** to lead, to bring forward.

天 **T'ien,** heaven (to heaven).

五彩雲 **Wu-ts'ai-yun,** the five-coloured clouds (3).

II. Full reading of the text.

Yen-wang 閻王, the Ruler of Hades, is hereby ordered to conduct to the Buddhist paradise, wafted on the five-coloured clouds, the soul of So-and-So, who has been hanged.

---

(1) See Vol. I. p. 88. According to Buddhist doctrine, all persons who have committed suicide are confined in a special place called "the city of suicide victims", and cannot be released therefrom except through the ministry of Buddhist priests.

(2) See Vol. III. p. 237.

(3) The *Wu-ts'ai* 五彩 or five colours, are blue, yellow, carnation, white and black (Williams. Dictionary of the Chinese Language).

N° 45. CHARM DELIVERING FROM HADES THE SOUL OF A PERSON WHO HAS BEEN ASSASSINATED (1).

I. Literal explanation of terms.

弓 **Kung,** a bow. Here the classifier, or first part of the name of *Chang* 張, that is *Chang Tao-ling* 張道陵, or *Chang T'ien-shi* 張天師, *Chang,* the "Heavenly Master" (2), head of the Taoist religion. This belongs to the class of spirit charms, in which the great "Heavenly Master" comes forward personally, and gives his orders.

場地 **Ch'ang-ti,** the place where the murdered person was killed.

坟地 **Fen-ti,** a burial place.

棺材 **Kwan-tsai,** a coffin.

人 **Jen,** a man (the person assassinated, whose corpse is here represented at the end of the charm).

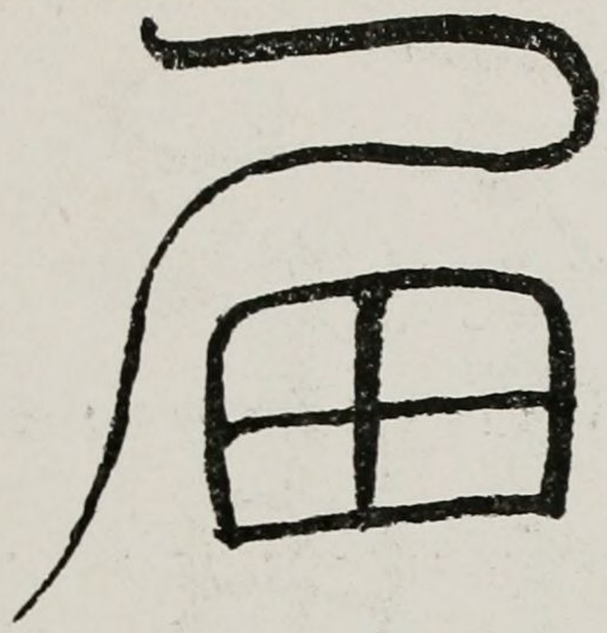
II. Full reading of the text.

Chang T'ien-shi 張天師, *Chang*, the "Heavenly Master", proceeds personally to the place where the murder occurred, and orders the victim's corpse to be encoffined and buried forthwith.

---

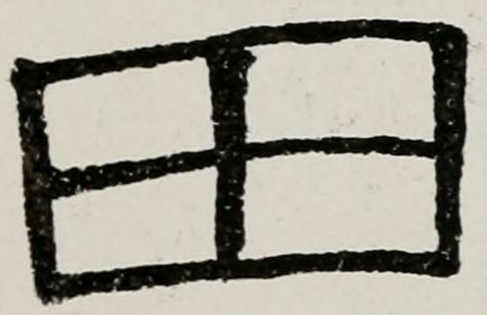
(1) See Vol. I. p. 89. The soul of a person assassinated roams about in the air, and pursues the assassin to be avenged on him. The encoffining of the corpse seems to fix the wandering soul in Hades. The same idea prevailed among the Greeks and Romans.

(3) See Vol II. p. 158. note 2.



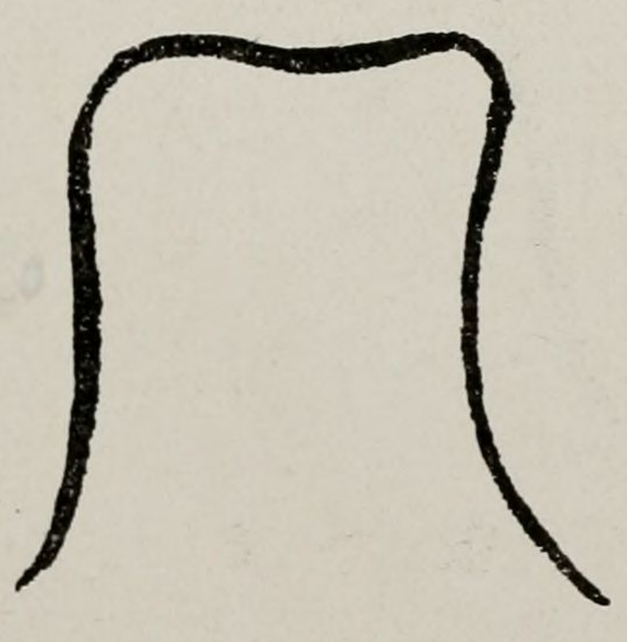
弓 即張字邦

田 即場地

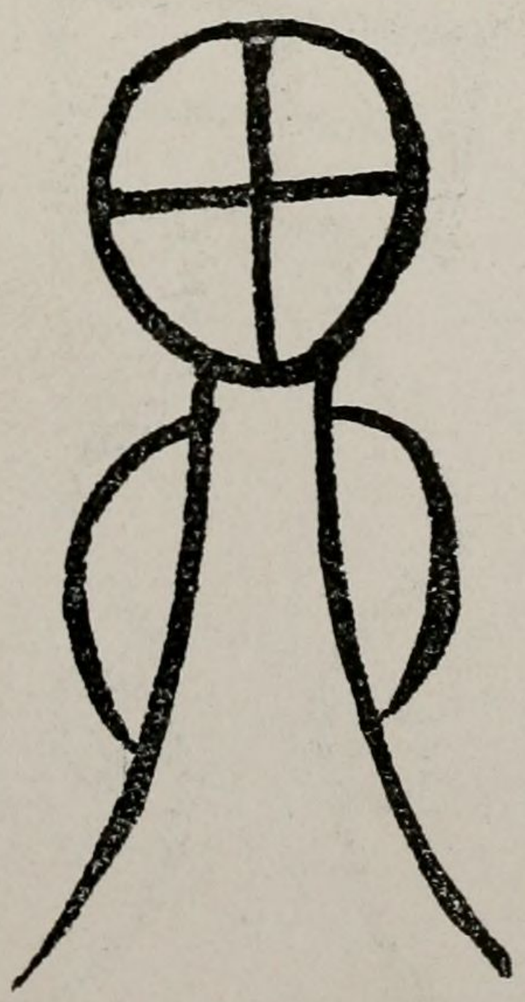


田 即坟地

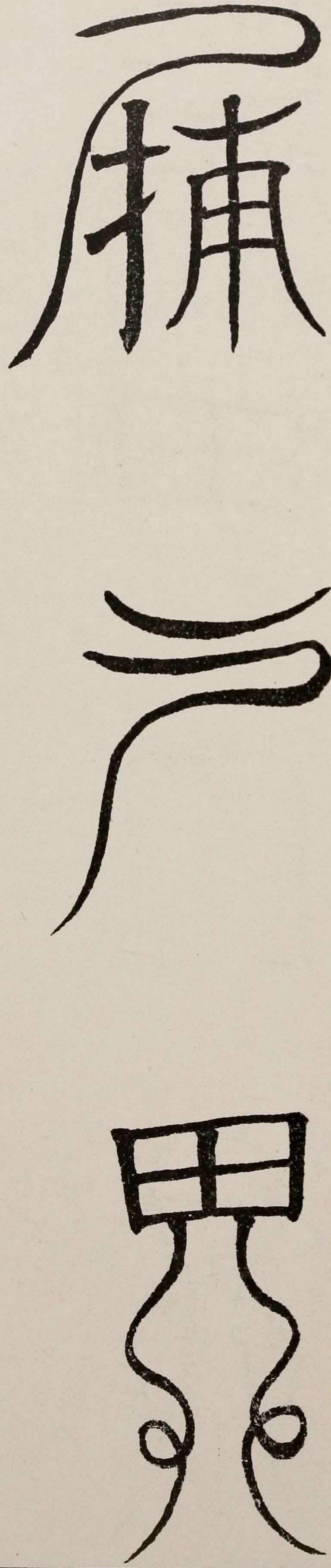
N° 45



棺材



人



弓即張字邪

捕

夭

N° 46

人

N° 46. CHARM DELIVERING THE SOUL OF A PERSON HARASSED BY EVIL SPIRITS (1).

I. Literal explanation of terms.

弓 **Kung,** a bow. Here, as in the preceding charm, it is the first part of the name *Chang* 張, written thus in an abbreviated form. *Chang Tao-ling* 張道陵 therefore comes forward and orders.

捕 **Pu,** to pursue, to capture.

夭 **Yao,** the demons, "spooks", who have spirited away the life.

人 **Jen**, of this man.

II. Full reading of the text.

Chang Tao-ling 張道陵 comes personally to capture the maleficent spirits, who have caused the death of this man.

It is a well known fact that *Chang,* the "Heavenly Master", is a famous expeller and killer of demons (2), and that he pursues and punishes them for their misdeeds. Frequently, in Taoist annals, he and his successors are represented holding in their hands a "magic mirror" *Chao-yao-king* 照妖鏡 (3), whereby they detect all kinds of spectres. The vulgar generally believe that they can really unmask and capture these maleficent beings.

---

(1) See Vol. I. p. 90. Where this charm is found printed on yellow paper.

(2) His portrait is often suspended in houses and rooms, as also on outer walls, especially at the midsummer festival (about the 5th June). He is represented as a black, grim-looking, awe-inspiring figure, often seated on a tiger, the typical devil-destroying monster in China. He brandishes a sword received from heaven, and holds before his breast a "*hwuh*" 笏, symbol of office for courtiers in ancient times. De Groot. The Religious System of China. Vol. VI. p. 1184 (The War against spectres).

(3) Mirrors have peerless virtue for detecting spectres in animal shape. In ancient times, travelling Taoist doctors used to protect themselves by magic mirrors fastened on their backs. De Groot. loc. cit. p. 100 (Magic mirrors).

N° 47. CHARM DELIVERING FROM HADES THE VICTIM OF AN UNJUST LAWSUIT (1).

I. Literal explanation of terms.

王 Wang, a king, a ruler. Here, the ruler of Hades, *Yen-wang* **閻王**, who comes and sits as judge at the grave of the victim, in order to avenge.

元 Yuen, the Commencement, the First Cause. This character heightens the effect of the written charm. It is like an ornamental flower vase, which charms the eye. The character is similar in sound with another *Yuen* **冤**, which enters into the formation of the expression *Shen-yuen* **審冤**, to judge, to redress an injustice, a wrong. There is obviously a pun on the word.

坟地 Fen-ti, a burial place, a grave.

二鬼 Eul-kwei, (summoning thereto) the two contending ghosts.

II. Full reading of the text.

Yen-wang **閻王**, the ruler of Hades, summons to appear before his judgment seat, at the tomb of the victims, the two contending parties, in order to settle the disputed point raised between them as to the site of a burial place.

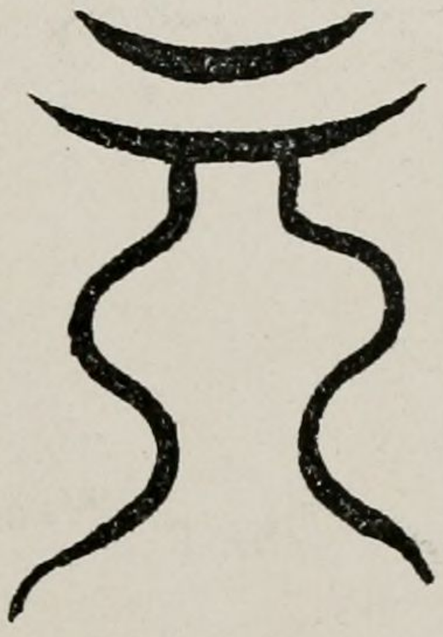
The reader must know that in China families frequently engage in long and expensive lawsuits concerning the site of old graves. The custom of burying the dead in the midst of the fields, as each one pleases, and the prevailing influence of geomancy, "*Fung-shui*" **風水**, are powerful factors in stirring up hatred, which ends frequently only by the death or the final ruin of the contending parties.

---

(1) See Vol. I. p. 91. Where this charm is found printed on yellow paper.

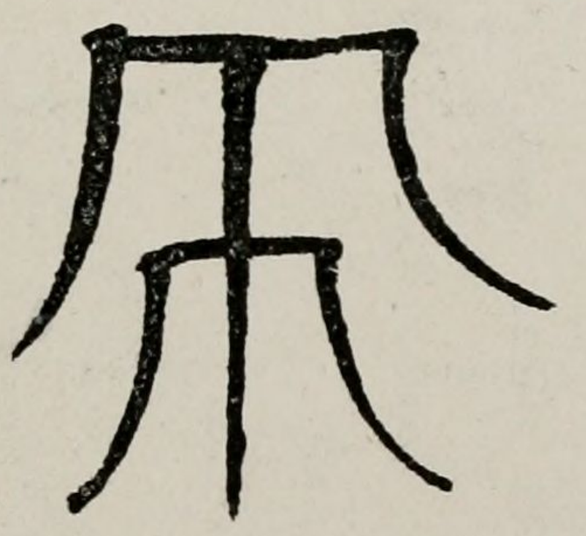
王 即閻玉

棺材

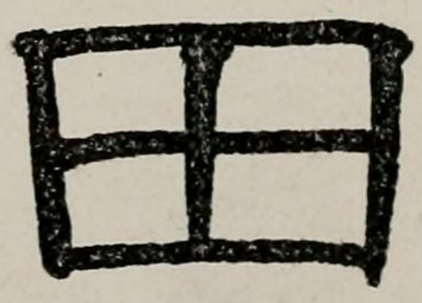


元 即宽

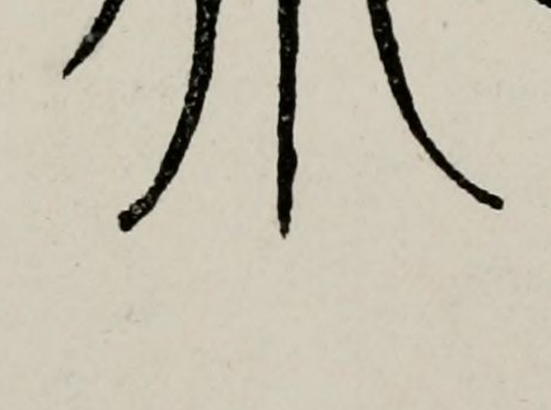
N° 47



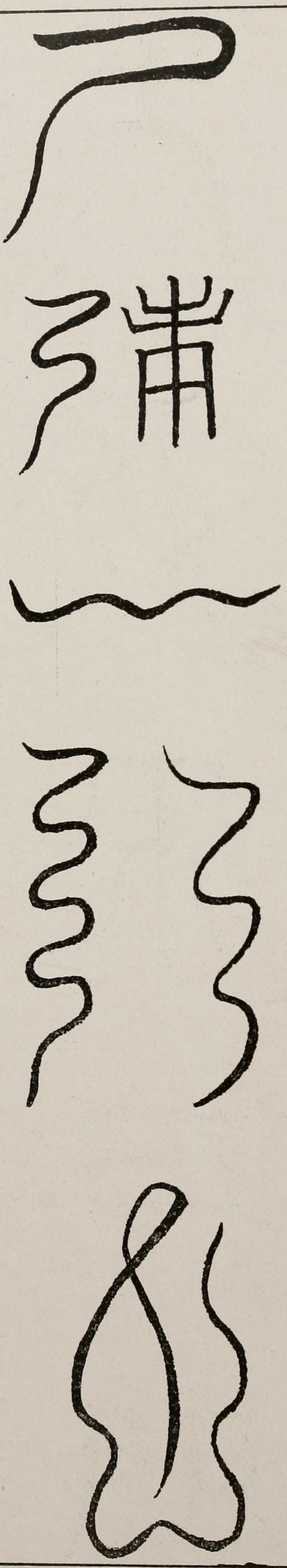
圾



田



二 鬼



尸

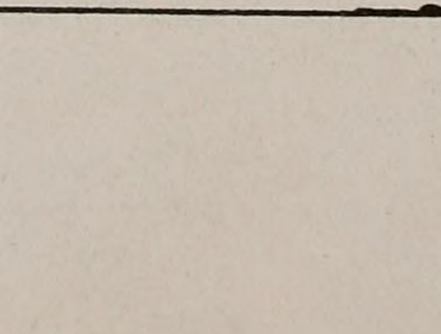
張 即張天師

勅令

N° 48

三魂

七魄



消 即肖

N° 48. CHARM FOR DELIVERING A PERSON WHO DIED OF WOUNDS OR ILL-TREATMENT (1).

I. Literal explanation of terms.

尸 **Shi,** a corpse, the corpse of the deceased (near which stands).

張 **Chang,** *Chang Tao-ling* 張道陵, the official head of the Taoist church.

勅令 **Ch'ih-ling,** who specially orders.

三魂 **San-hwun,** the three souls.

七魄 **Ts'ih-p'eh,** and the seven senses; i,e, the corpse of the deceased (2).

肖 **Siao,** homonym used for *Siao* 消, to deliver from, to heal.

II. Full reading of the text.

Chang Tao-ling 張道陵 (official head of the Taoist church), comes personally beside the corpse of the deceased, and orders the wounds of his soul and body to be healed.

---

(1) See Vol. I. p. 92.

(2) The *Hwun* 魂 and *P'eh* 魄 are thus described in the *Sing-ming Kwei-chi* 性命圭旨 (treatise on the government of the inner man), written by the Taoist *Yin* 尹, of the *Sung* dynasty. It was first printed in 1615, and another edition was issued about 1670, in a large and handsome style. Wylie. Notes on Chinese Literature (Taoism). p. 222.

The *Hwun* 魂 (soul) emanates from the *Yang* 陽, or bright principle in Nature; the *P'eh* 魄, from the *Yin* 陰, or dark principle. The *Hwun* is manifested by the *K'i* 氣 (breath). This has a twofold movement, expansion and contraction, or inspiration and respiration. Man inhales air through the nasal organ, and expels it through the mouth. Inspiration is the expansive power of the active principle, respiration the contraction of the passive principle. The *P'eh* 魄 is the manifestation of natural energy, and this energy has also its active and passive aspect. The eye sees and the ear hears; vision is caused through the working of the active principle, and hearing through the working of the passive principle.

The tripartite *Hwun* 魂 and the septempartite *P'eh* 魄 is a peculiar Taoist doctrine, a new psychological tenet, opposed to the doctrine of the Ancients, and the orthodox school of Confucian philosophy. De Groot. The Religious System of China. Vol. IV. p. 70 (On the multiplicity of the souls of man).

N° 49. CHARM FOR RESCUING FROM THE WATERS THE SOUL OF A DROWNED PERSON (1).

I. Literal explanation of terms.

勅 令 **Ch'ih-ling**. special orders are given.

鬼 **Kwei**, to the spirits (2).

水 **Shui**, of the water (to rescue from the watery element with the instrument represented on the charm).

三 魂 **San-hwun**, the three souls (of the victim).

II. Full reading of the charm.

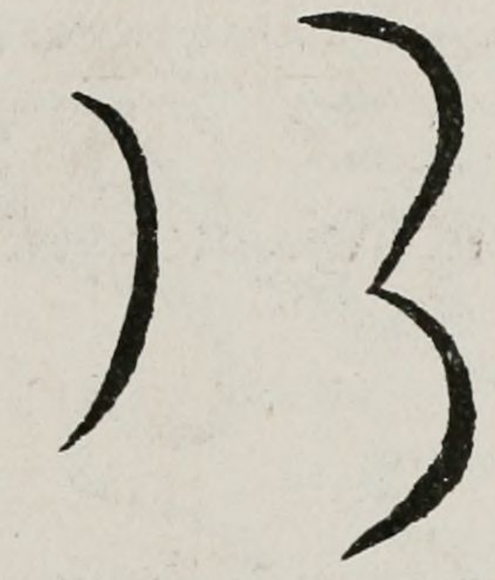
The spirit of the waters is hereby specially ordered to rescue the three souls (3) of such and such a drowned person.

---

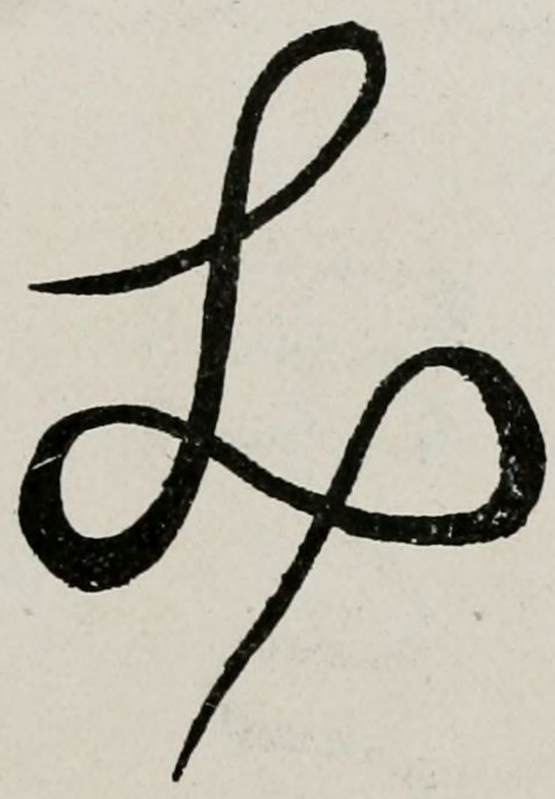
(1) See Vol. I. p. 93. Charm for the benefit of drowned persons.

(2) According to the Cosmic notions of the Chinese, all Nature is animated. The sun, moon, stars, clouds, winds, rain, have all their presiding spirits. Others control the year, the seasons, months, hours and days. Mountains, hills, rivers, streams, have their gods. Taoists represent these under the most uncouth forms. De Groot. The Religious System of China. Vol. VI. p. 929.

(3) See Vol. III. p. 243. note 2, where this doctrine is held to be heterodox.

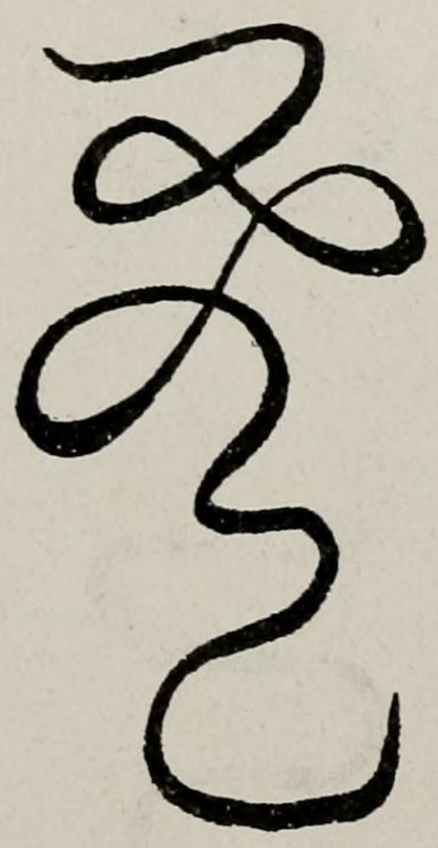


勅令

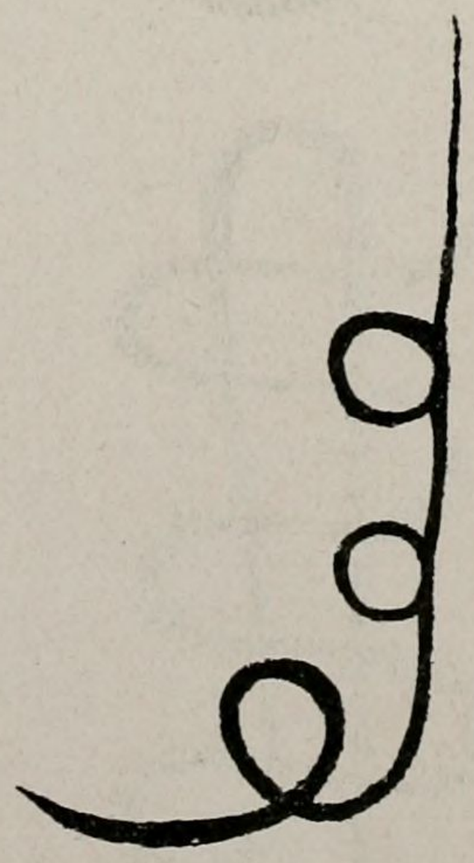


水

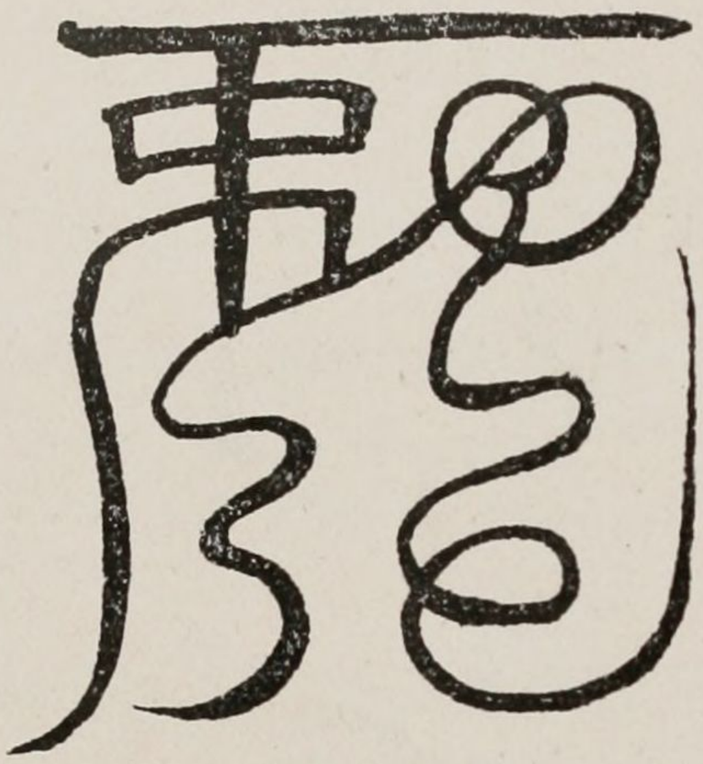
N° 49



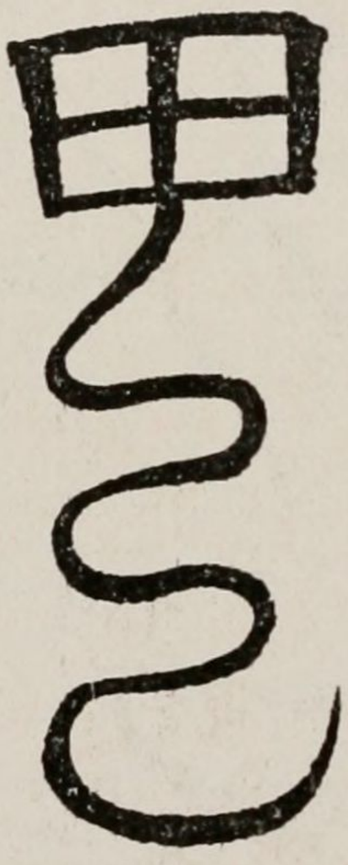
鬼



三魂



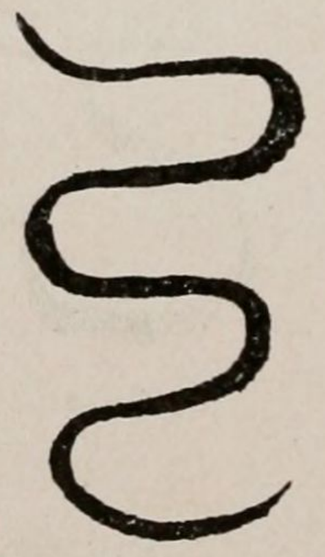
勅 即勅令



張 即張天師

N° 50

人



三魂

生

N° 30. CHARM HASTENING THE REBIRTH OF A PERSON WHO DIED IN PRISON (1).

I. Literal explanation of terms.

勅 Ch'ih, a special order.

張 Chang, emanating from *Chang T'ien-shi* **張 天 師**, *Chang*, the "Heavenly Master" (2).

三 魂 San-hwun, the three souls (3).

人 Jen, of this man (the deceased).

生 Sheng, to be reborn, that is to re-enter the womb of a pregnant woman, *T'eu-t'ai* **投 胎**, and there be reborn (4).

II. Full reading of the text.

Chang T'ien-shi **張 天 師**, *Chang*, the "Heavenly Master", specially orders that the three souls of such a person, who died in prison, re-enter the womb of a mother, and be reborn into a new existence.

The reader may remark here how Taoists skilfully avail themselves of the Buddhist doctrine of the metempsychosis, universally admitted by the people. They borrow from the three religions whatever may promote the success of their charms and amulets.

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(1) See Vol. I. p. 94. Charm for the benefit of a person who has died in prison.

(2) See Vol. II. p. 158. note 2. — Vol. III. p. 241. note 2.

(3) See Vol. III. p. 243. note 2.

(4) See Vol. I. p. 137. Article VIII. The metempsychosis (reincarnation of souls through birth).

N° 51. CHARM FOR THE BENEFIT OF A VICTIM OF CALUMNY (1).

I. Literal explanation of terms.

弓 **Kung,** a bow. Classifier or first part of the character *Chang* 張, that is *Chang T'ien-shi* 張天師, *Chang*, the "Heavenly Master".

勅令 **Ch'ih-ling**, specially orders.

雷 **Lei,** the god of thunder, or *Lei-kung* 雷公, whose two outstretched arms are represented on the charm. With one hand, he brandishes his iron mallet, and in the other holds a chisel (2).

聲 **Sheng,** a sound, the rumbling of thunder.

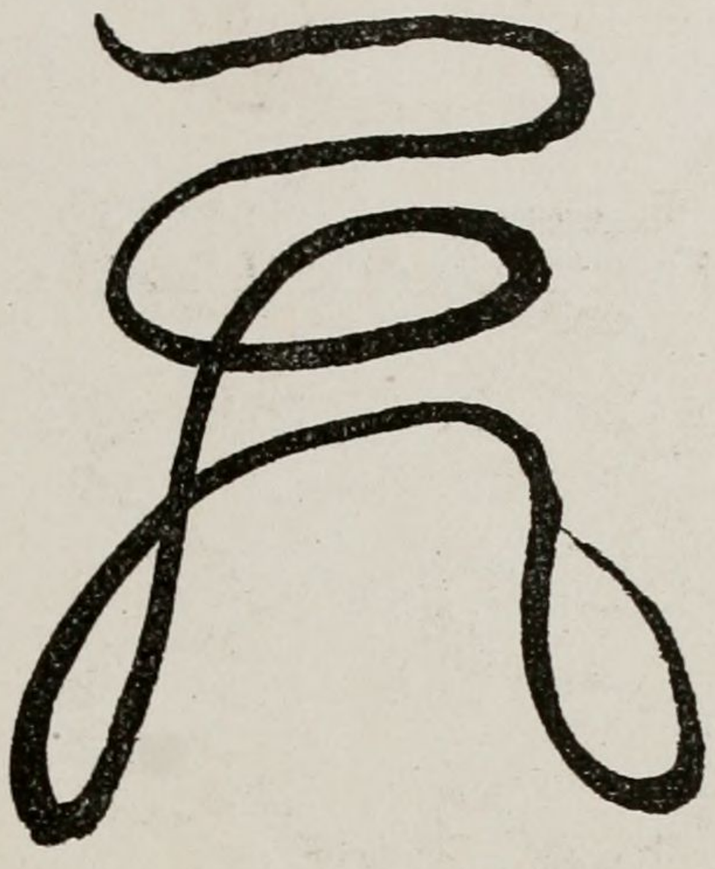
II. Full reading of the text.

Chang T'ien-shi 張天師, *Chang*, the "Heavenly Master", specially orders the god of thunder, *Lei-kung* 雷公, to hurl his bolt at the calumniator.

---

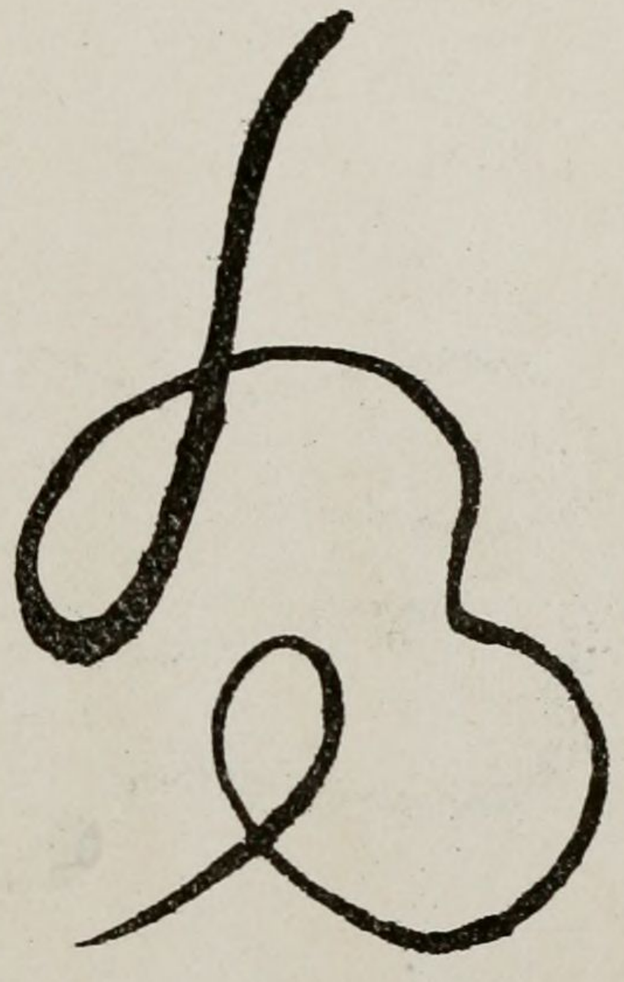
(1) See Vol. I. p. 95. Charm for delivering calumniated persons, rendering them justice, restoring their reputation, and punishing their calumniators.

(2) The Chinese animate thunder and lightning, and worship the gods who preside over these phenomena. The thunder-god is represented as a being in shape and appearance much like a cock, having four claws to each foot, and two hands proceeding from under the wings. In one hand, he holds a mallet and in the other a chisel. Doolittle. Social Life of the Chinese, Vol. II. p. 301 (Concerning thunder and lightning).



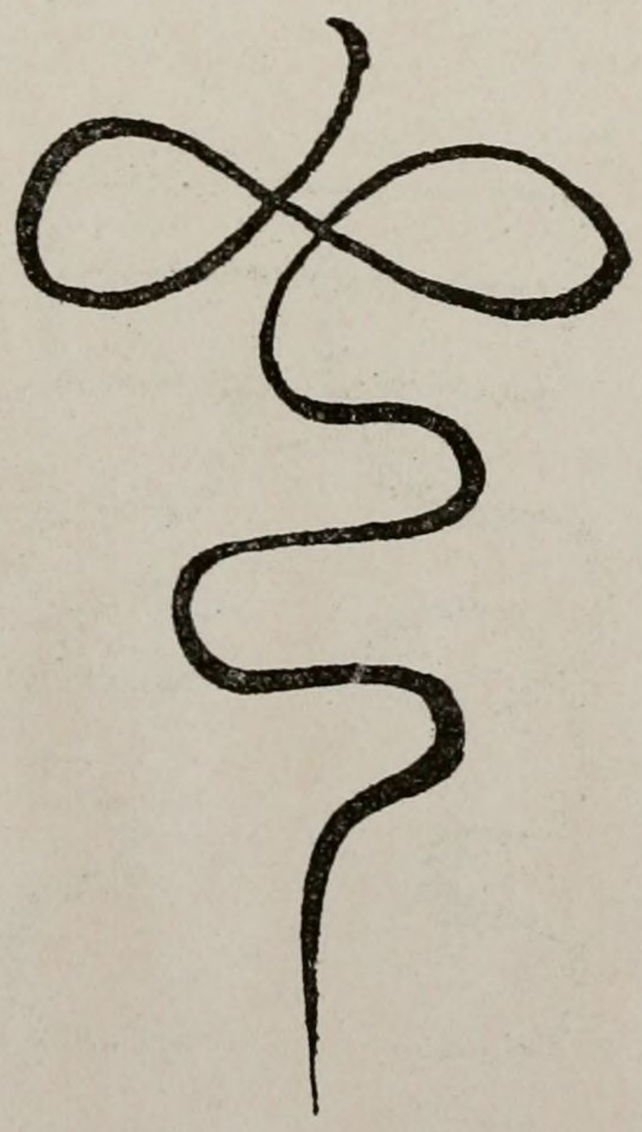
弓 即張字邦

勅令

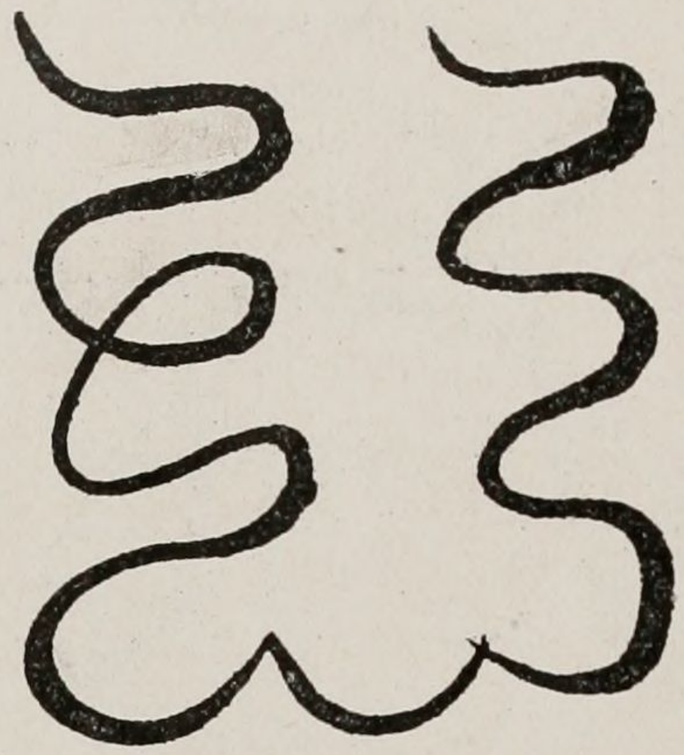


雨 即雷

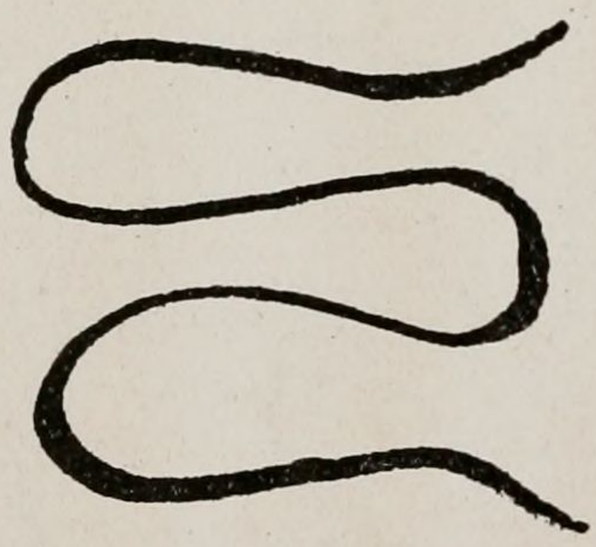
N° 51



聲

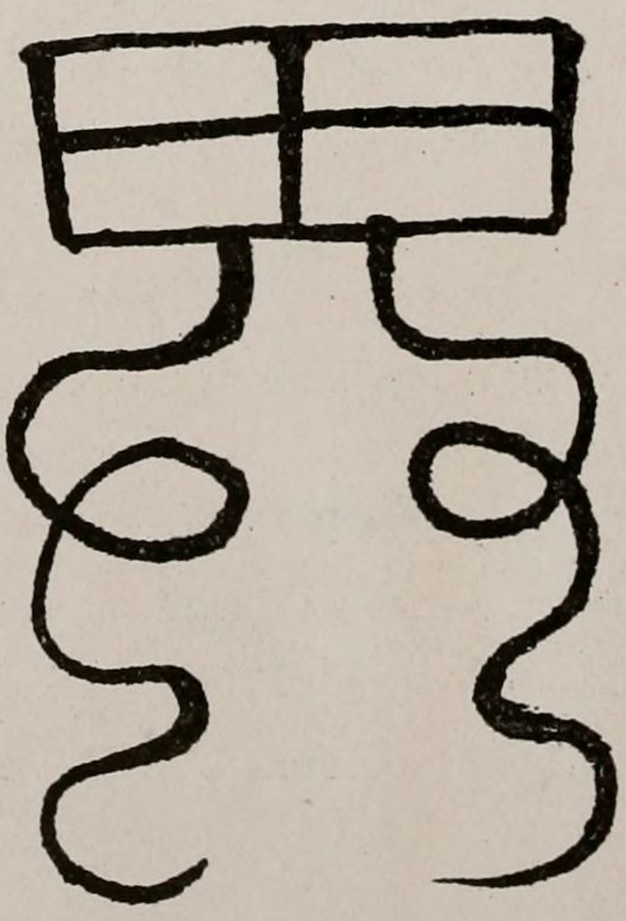


張勅令



三灣即水

N° 52



鬼即鬼魂

N° 52. CHARM FOR THE BENEFIT OF A PERSON POISONED BY DOCTORS' PRESCRIPTIONS (1).

I. Literal explanation of terms.

張 Chang, that is *Chang T'ien-shi* 張天師 *Chang,* the "Heavenly Master" (2).

勅 令 Ch'ih-ling, specially orders.

三 灣 San-wan, (to proceed to) the three bends of a river, that is to take the clean water of a running stream, and wash.

鬼 Kwei, the ghost, the shade of the departed (3).

II. Full reading of the text.

Chang Tao-ling **張道陵** specially orders to take the pure water of a running stream, and cleanse the soul of the departed from the poison which has caused his death.

---

(1) See Vol. I. p. 96. The insensate treatment of patients by the quack-doctors of China makes countless victims. This charm is designed to relieve their souls, while their bodies have been stricken down by death.

(2) See Vol. II. p. 158. note 2. Vol. III. p. 241. note 2.

(3) 鬼 The spirit of a deceased person, a ghost. Williams. Dictionary of the Chinese Language.

N° 65.

CHARM RESCUING FROM THE BUDDHIST PURGATORY (1).

(Suspended in the Centre).

This ceremony is employed, as its name indicates, in delivering souls from the Buddhist purgatory, *P'u-ti-yuh* 破地獄. When the Buddhist priests have assembled in the appointed place, the head-priest, *Fah-hai Hwo-chang* 法海和尙, takes in his hand a small wand (2), and brandishing it, outlines a charm in the four directions; he then returns to the centre, and outlines there a fifth charm, ordering that the portals of Hades be thrown open, and that the souls for whose benefit the ceremony has been performed, be forthwith released.

I. Literal explanation of terms.

中 央 Chung-yang, in the middle, the centre. Central charm.

如 來 Jü-lai, the Buddha of the future, or *"Jü-lai Buddha"* (3).

勅 令 Ch'ih-ling, specially orders.

三 魂 San-hwun, the three souls of the victim.

出 Ch'uh, to come forth from.

門 Men, the portals of Hades. The outlined charm depicts a folding door, which is closed.

II. Full reading of the text.

The *"Buddha of the future"* orders the soul of So-and-So, detained in Hades, to be released forthwith.

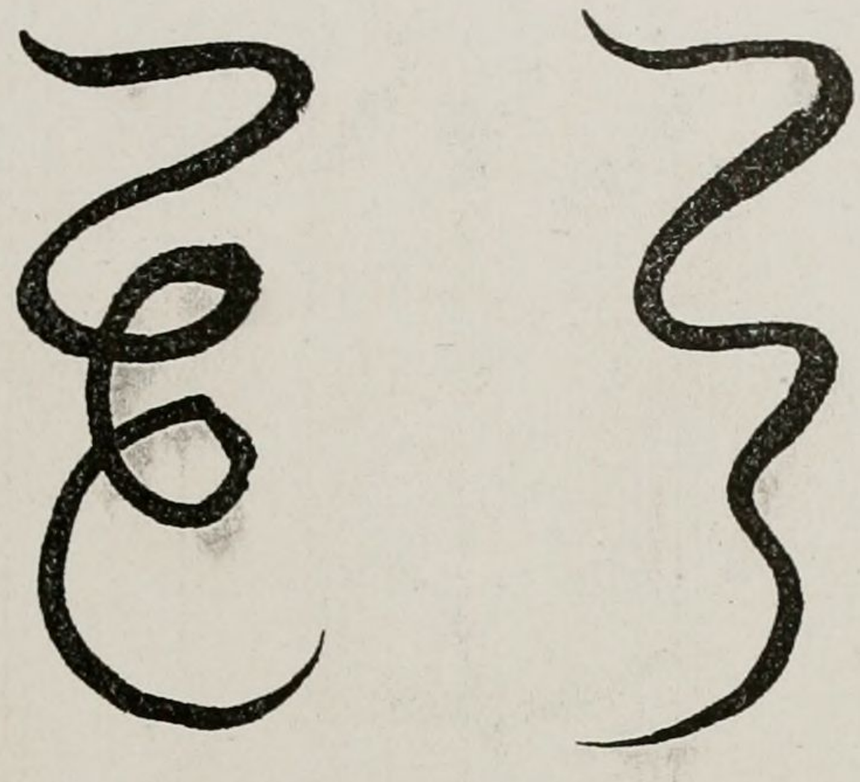
---

(1) See Vol. I. p. 152. Where this ceremony is described.

(2) This is the Sancrit "*kakharam*" or staff of begging monks in India. It is made of tutenag, resembles a crosier and is called in Chinese "*Sih-chang*" 錫杖. It exerts a great power over infernal beings, and resists and counteracts the whole host of spirits of darkness, that are always ready to injure disembodied souls. It is borne and brandished at Buddhist services for the dead. De Groot. The Religious System of China. Vol. I. p. 55.

(3) A translation of the Sanscrit "*Tata-gata*", or the "Thus come Buddha". Vol. I. p. 71. — Vol. II. p. 192.

中央



如來

勅令

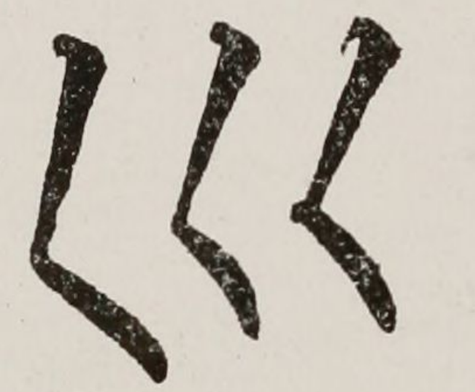
三魂

N° 65

地獄門

出

北方



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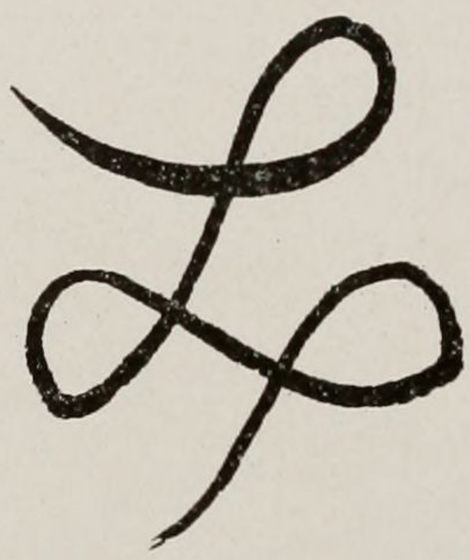

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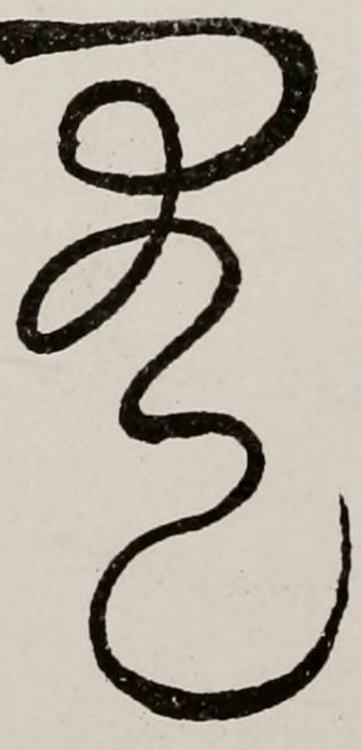

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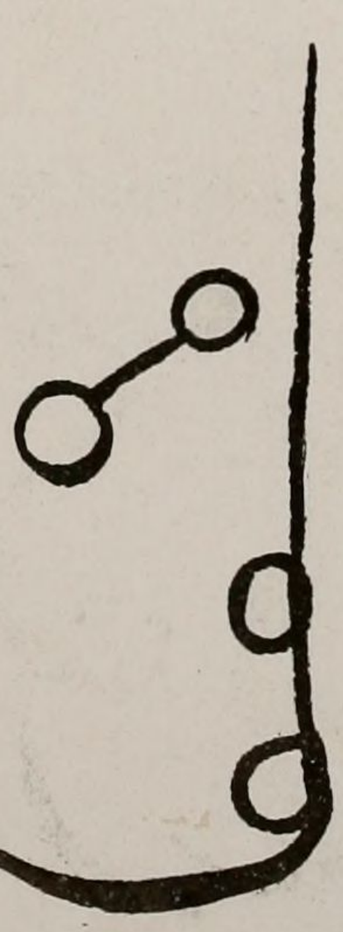


陰陽

和合

N° 65. SAME PURPOSE AS PREVIOUS CHARM.

(Suspended towards the North).

I. Literal explanation of terms.

北 方 Peh-fang, Northern direction, charm suspended towards the North.

三 寶 San-pao, the *"Three Precious Ones"* (1). These three Buddhas order.

三 魂 San-hwun, the three souls of the victim (2).

陰 陽 Yin-yang (3), the two great *"Powers of Nature"*, active and passive, whence proceed all beings.

和 合 Hwo-hoh, be accorded. Through the co-operation of the *Yin* and *Yang* principles with the three souls of the victim, he will be reborn into a new state of existence.

II. Full reading of the text.

The *"Three Precious Ones"* order that the *Yin* and *Yang* principles of the Universe, harmoniously co-operate with the three souls of the victim, and thus enable him to be reborn into a new state of existence.

---

(1) The Sancrit *"Triratna"* or Buddhist Trinity, i.e, *Buddha*, the *Law* (Dharma), and the *Church* (Sanga). These philosophical abstractions personified are worshipped as three gods by the common people. Eitel. Sanscrit-Chinese Dictionary.

(2) See Vol. III. p. 243. On this unorthodox multiplicity of the soul.

(3) The two great *"Powers of Nature"*, male and female, heaven and earth. This bi-sexual system, borrowed from man, and applied to cosmic evolution, runs through all Chinese philosophy, and has led to much silly nonsense on the origin of all things, human existence, man's nature, his soul and destiny. De Groot. The Religious System of China. Vol. IV. p. 24 and 32 (The soul in Chinese philosophy).

N° 65. SAME PURPOSE AS PREVIOUS CHARM.

(Suspended towards the East).

I. Literal explanation of terms.

東 方 **Tung-fang,** Eastern direction, charm suspended towards the East.

來 **Lai,** to come, second character of the expression "*Jü-lai-fuh*" 如 來 佛, the "*Buddha of the future*" (1).

引 **Yin,** to lead, to conduct, to show the way.

三 **San,** the three (souls).

月 **Yueh,** the moon, the shade of the deceased (2).

解 **Kiai,** to extricate, to deliver.

II. Full reading of the text.

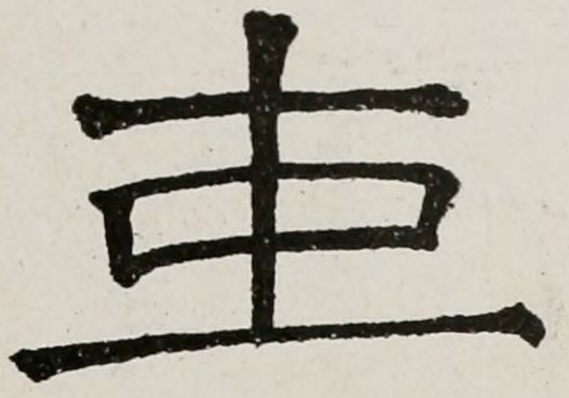
The "*Buddha of the future*", *Jü-lai-fuh* 如 來 佛, orders to conduct along the way the three souls of the deceased, and release them from Hades.

---

(1) A *Bodhisattva* (Would-be-Buddha in his next reincarnation). *Sakyamuni* met him in the "*Tuchita*" heaven, and appointed him as his successor, to appear as Buddha after the lapse of 5000 years. He is, therefore, the expected Messiah of Buddhism, and already controls the propagation of the Buddhist faith. Eitel. Sanscrit-Chinese Dictionary (Maitreya).

(2) The shades of the dead roam about during night time. Vol. III. p. 237.

東方



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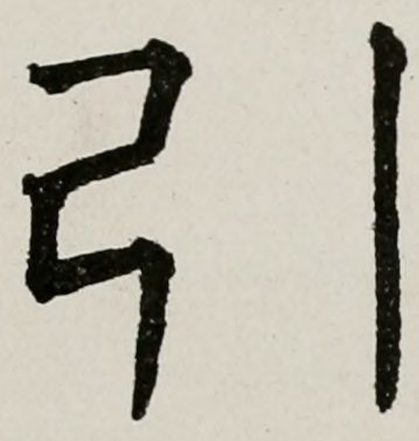

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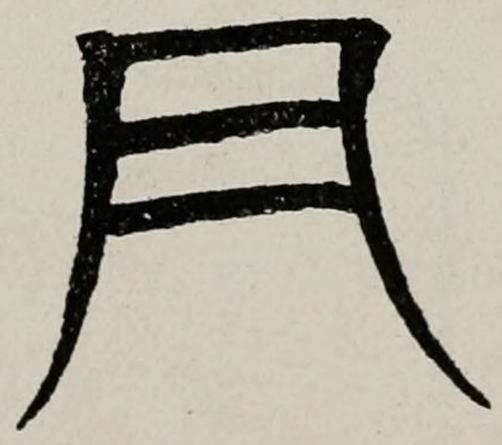

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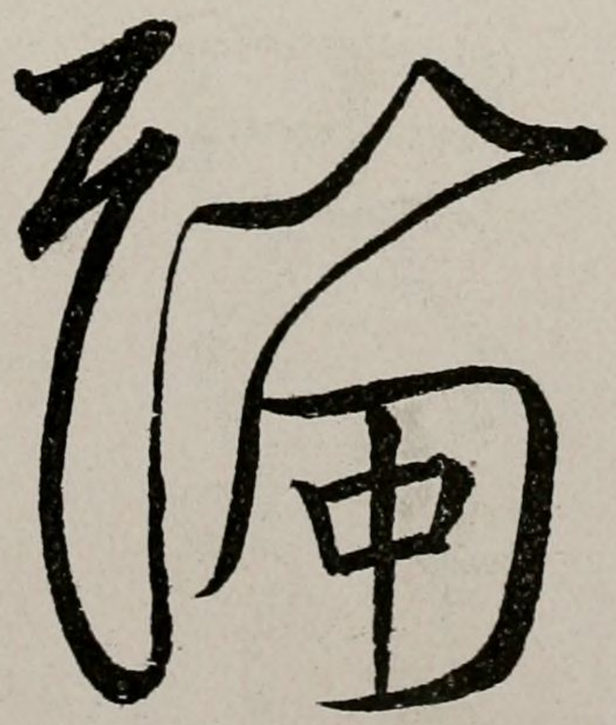
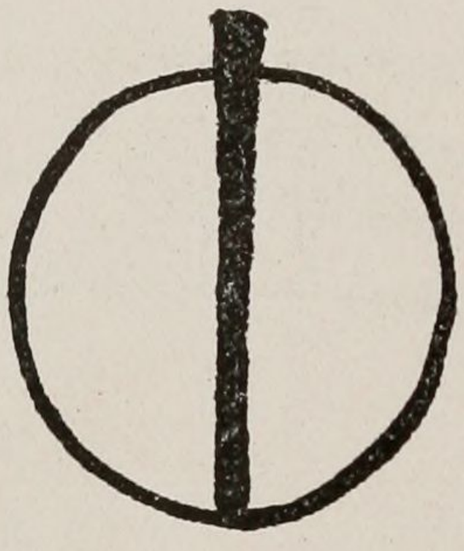


角羊解

南方



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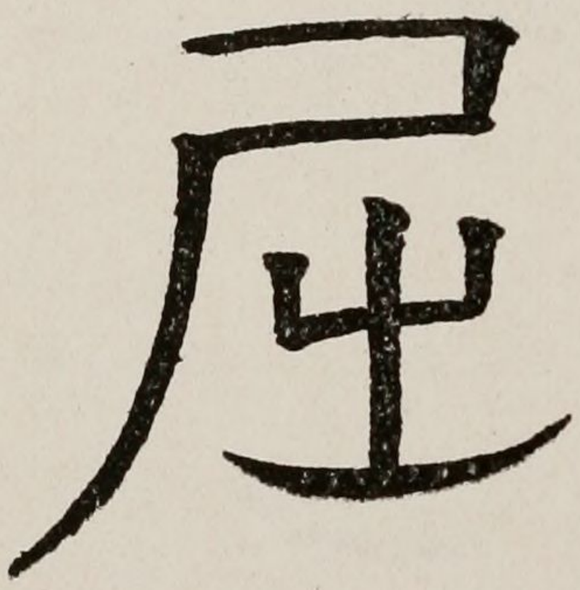

屈即掘

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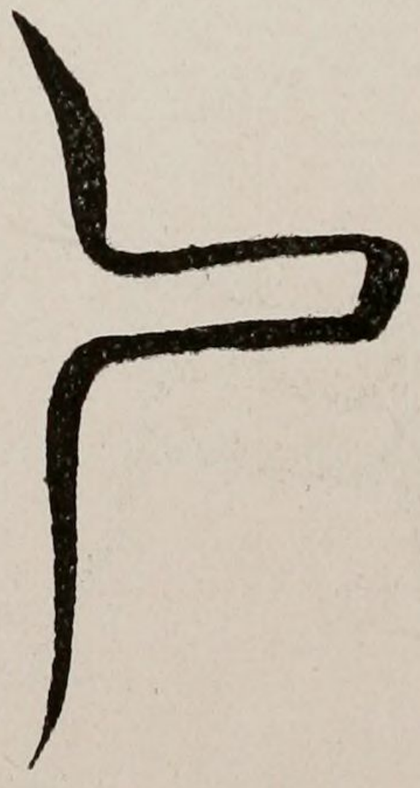

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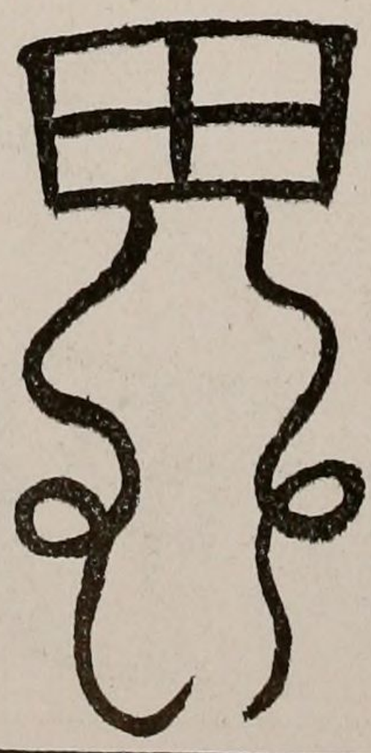


鬼

N° 65. SAME PURPOSE AS PREVIOUS CHARM.

(Suspended towards the South).

I. Literal explanation of terms.

南 方 **Nan-fang,** Southern direction, charm suspended towards the South.

符 頭 **Fu-t'eu,** the head of the charm. Efficacious charms have a head, and penetrate like a nail into the regions of the nether world (1).

屈 **K'üh,** to perforate, to open.

引 **Yin,** to lead, to conduct, to guide.

鬼 **Kwei,** the shade of the deceased.

II. Full reading of the text.

This wonderful charm penetrates into the inner recesses of Hades, and releases therefrom the imprisoned soul of the deceased.

---

(1) The Chinese ascribe to their charms a power so great that we may call it unlimited. They bring back departed souls, or if impossible, relieve at least their condition in the "world of shades". De Groot. The Religious System of China. Vol. VI. p. 1024.

N° 65. SAME PURPOSE AS PREVIOUS CHARM.

(Suspended towards the West).

I. Literal explanation of terms.

西 方 Si-fang, Western direction, charm suspended towards the West.

弓 Kung, a bow. Here the first part of the character *Mi* **彌** in the expression "*Mi-leh-fuh*" **彌 勒 佛** or *Maitreya*, the "*Buddha of the future*". This merciful Buddha (1) orders.

五 方 Wu-fang, the spirits presiding over the five directions (2). While the Buddhist priests chant their Sutras, the images of these five divinities are placed, each facing the direction entrusted to its care. They are specially invoked here, and begged.

引 Yin, to conduct, to guide.

鬼 Kwei, the disembodied soul.

出 Ch'uh, going forth from Hades.

II. Full reading of the text.

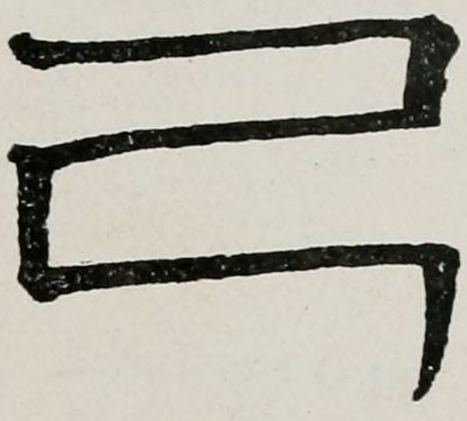
Maitreya, the "*Buddha of the future*", orders the spirits presiding over the five directions, to conduct along the way and release from Hades, the soul of So-and-So imprisoned therein.

---

(1) These merciful beings are the outcome of philosophical speculation and evolution in Buddhist doctrine. They represent the compassionate and saving principle of modern Buddhism. Hackmann. Buddhism as a Religion. p. 52 (Historical development of Buddhism).

(2) The Five Points or Directions are North, South, East and West, to which the Chinese add the Centre. China itself is supposed to be the centre of the world, while the remaining continents lie on its four borders. Mayers. Chinese Reader's Manual. p. 312.

西方



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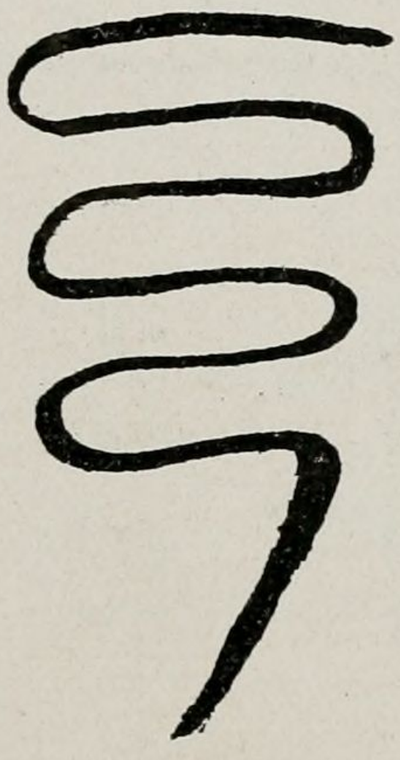
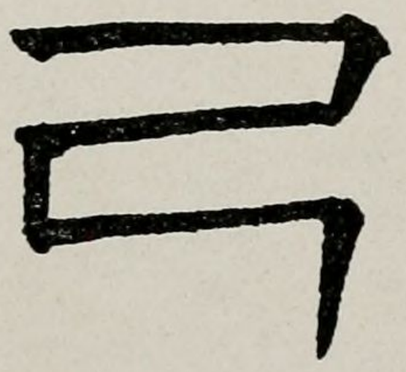


五方神

N° 65



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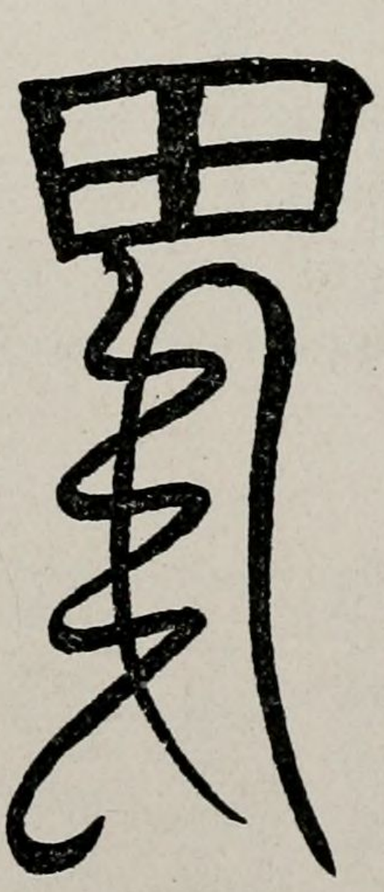

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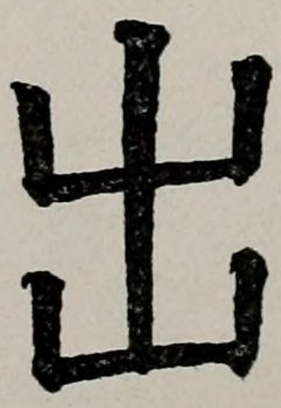

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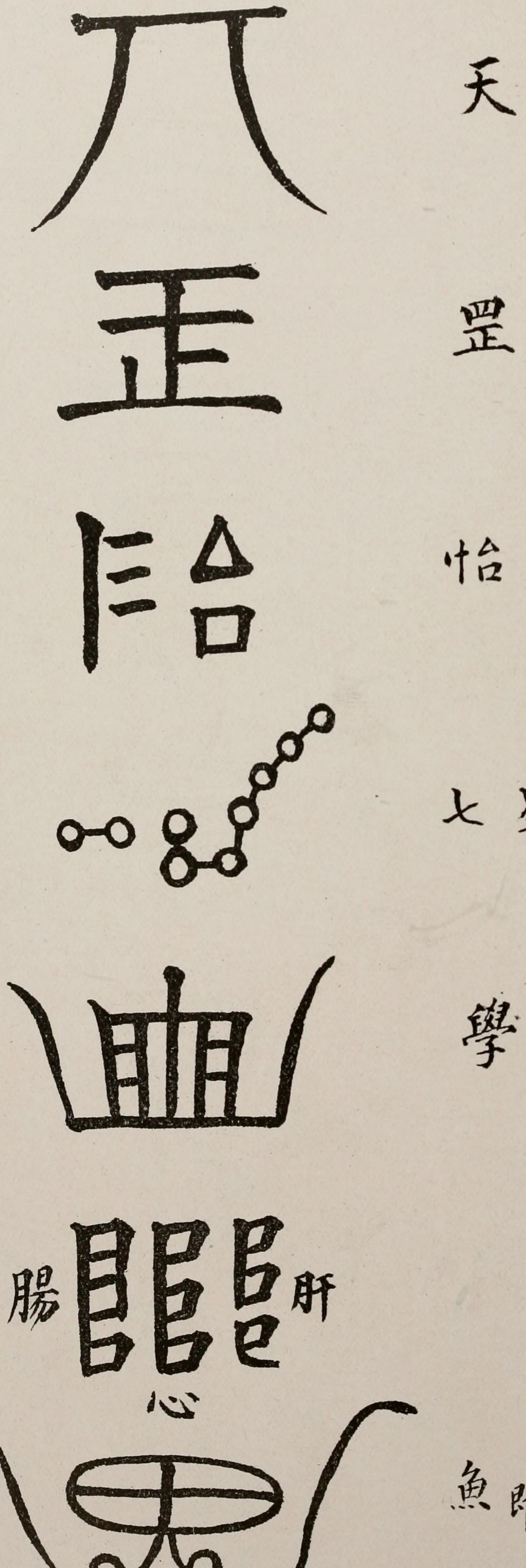
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日 月
七 星
擎
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心
魚 即 鰲

N° 66. DEMON-EXPELLING CHARM.

I. Literal explanation of terms.

This charm belongs to the class of religious magic for expelling spirits, ghosts and spectres. *Chang T'ien-shi* 張天師, *Chang*, the "Heavenly Master" of the Taoist religion comes personally to enjoin his orders, and a picture of him is found at the head of the charm.

天罡 T'ien-kang. A large star, the god who presides over it. Buddhists reckon 36 stars in this constellation; the four, however, which form the bowl of the Dipper are specially called the *T'ien-kang* 天罡. Stellar gods are efficacious in counteracting the influence of evil stars, and protecting good folks.

怡 I, harmonious concord, in agreement with.

日月 Jeh, Yueh, the sun and moon, that is the sun-god and the moon-goddess.

七星 Ts'ih-sing, the 7 stars in the constellation of the Great Bear, *Peh-teu-sing* 北斗星.

學 Hsioh, a school, the learned, those who have mastered true wisdom, the heavenly enlightened.

鰲 Ngao (1), a huge sea-fish (allied to the turtle), that rescued *Kw'ei-sing*, 魁星 from the watery depths, and brought him to the surface, whence he ascended on high.

This fish is represented here with its heart, *Sin* 心, intestines, *Ch'ang* 腸 and liver, *Kan* 肝.

II. Full reading of the text.

Chang, the "Heavenly Master" is here, and commands the 36 spirits of the Dipper, *T'ien-kang* 天罡, the spirits dwelling in the Sun and Moon, the 7 gods of the Great Bear, all the heavenly host, and the spirit of the sea-monster, *Ngao* 鰲, that rescued *Kw'ei-sing* from the watery depths. Banish, therefore, all fear.

---

(1) This sea-monster is said to bear up the earth, and to have carried away the mountains of the genii into the Eastern sea. Its legs were used for the four poles of the earth. Williams. Dictionary of the Chinese Language.

N° 67. EXORCISING CHARM USED BY TAOISTS.

(When they perform the ceremony for rescuing departed souls "Ta-tsiao" 打 醮) (1).

I. Literal explanation of terms.

三 教 勅 令 San-kiao ch'ih-ling, special order emanating from the "three religions". This imparts to the charm a certain official character. Three lines placed horizontally at the heading of a charm signify generally the "three religions".

三 元 San-yuen, the "three Principles" (2).

壺 Hu, a pot, a jug. Here employed for 互, also pronounced *Hu,* and meaning together, with. Owing to similarity of sound, a pun is made on the word. The accent on both is, however, different.

六 地 支 Luh-ti-chi, the six earthly branches. 6 + 6 = 12. They represent 12 divinities.

These branches are divided into two sections, in order to facili tate the ornamental character of the charm. Each earthly branch is here represented by the sign: &.

來 Lai, to come.

蝠 Fuh, the bat. This animal is frequently drawn as the emblem of happiness, *Fuh* 福, from the similarity of sound which exists between the two words. This is the second pun which occurs in this charm.

十 天 干 Shih-t'ien-kan, the 10 celestial stems, or cyclic characters. Here they mean constantly, perpetually, as they are employed to designate all periods of time.

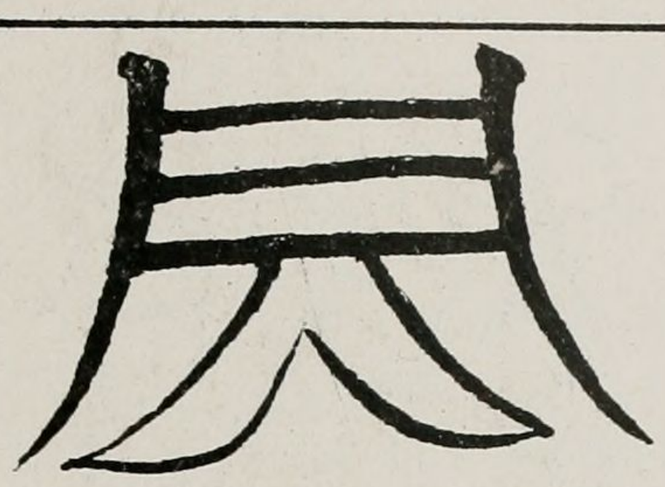
II. Full reading of the text.

By the authority of the "three religions", we hereby order that the "three Principles", together with the twelve spirits of the earthly branches, bestow abundant and perpetual happiness.

---

(1) See this ceremony described. Vol. I. p. 151.

(2) The three primitive Great Rulers. They were originally vast periods of time, like a geological epoch, but were subsequently personified and deified. They form to-day a peculiar Taoist triad. Williams. Dictionary of the Chinese Language 元.



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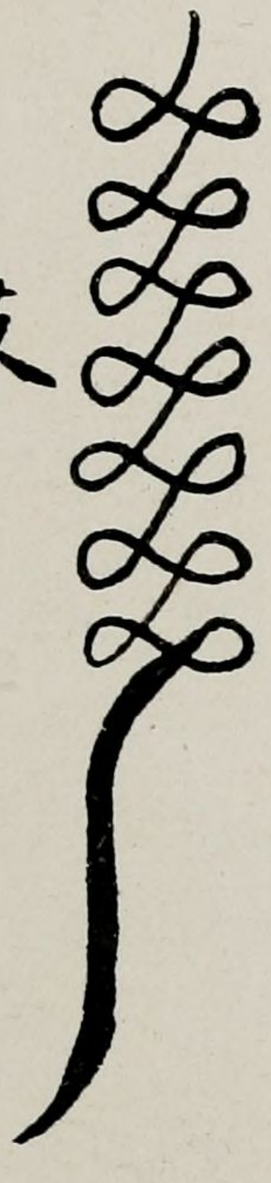

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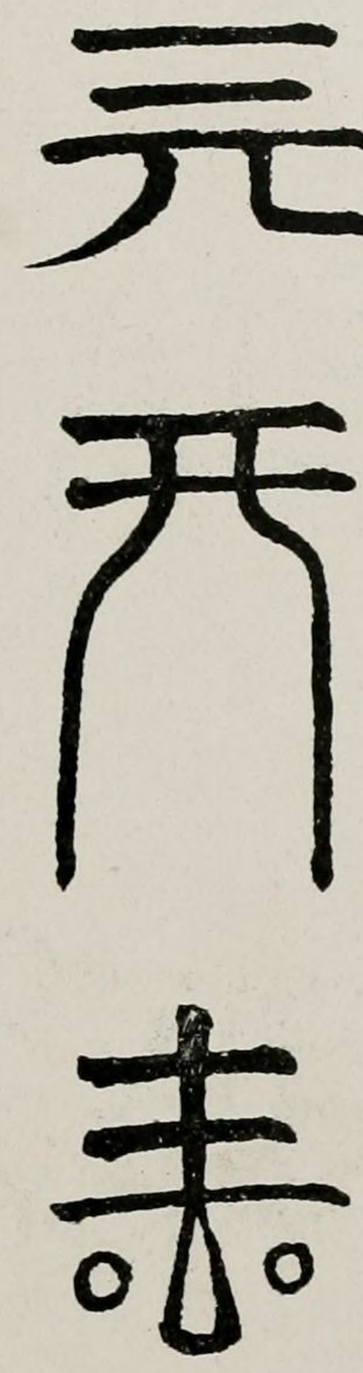

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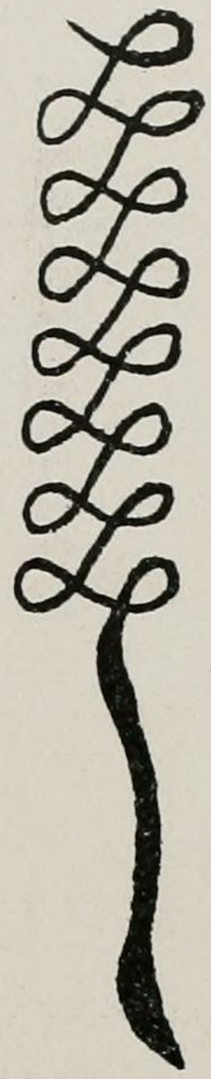

六地支

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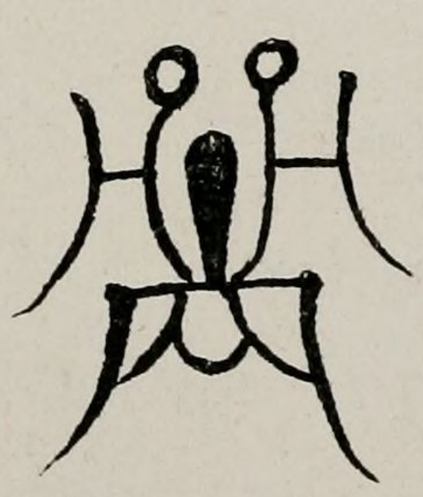

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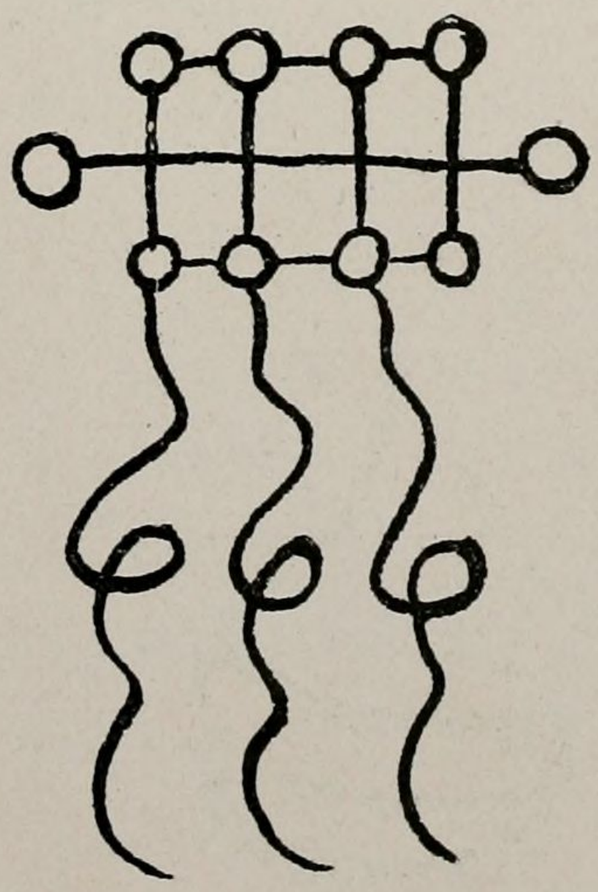

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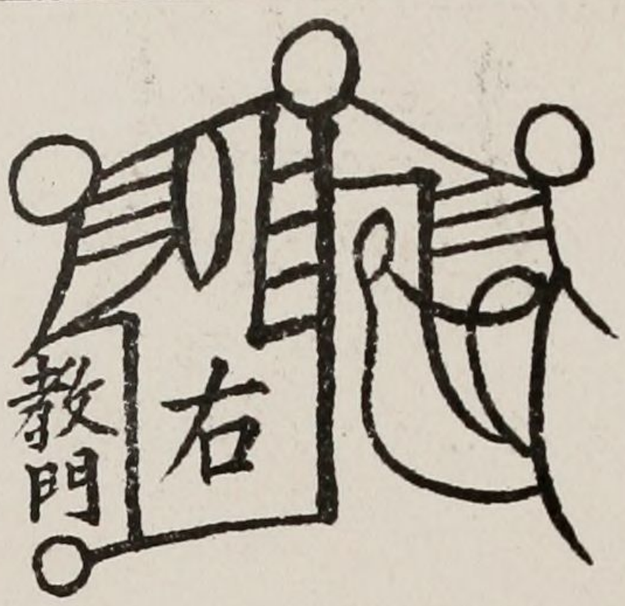

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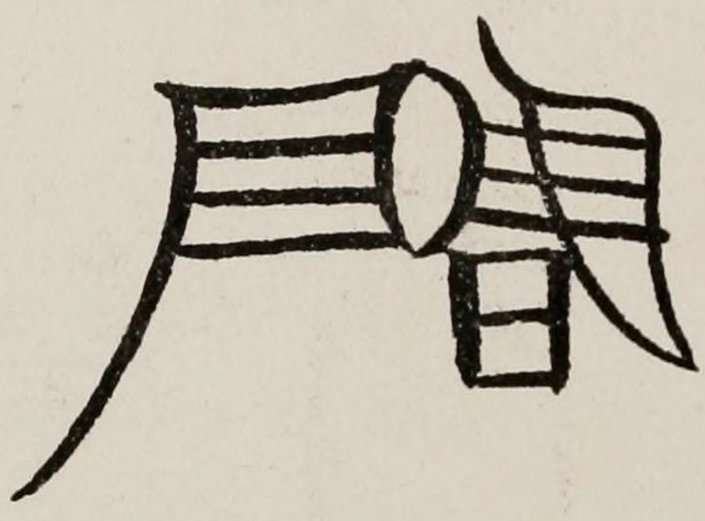

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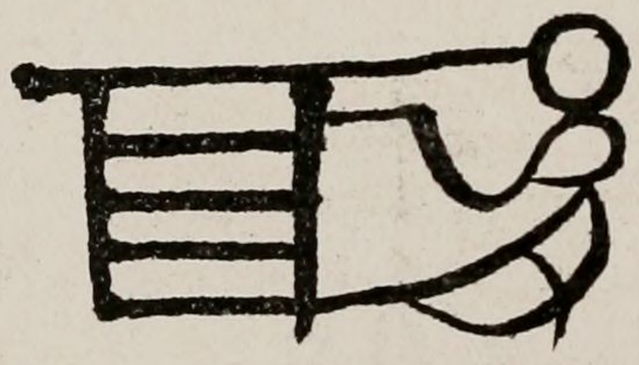

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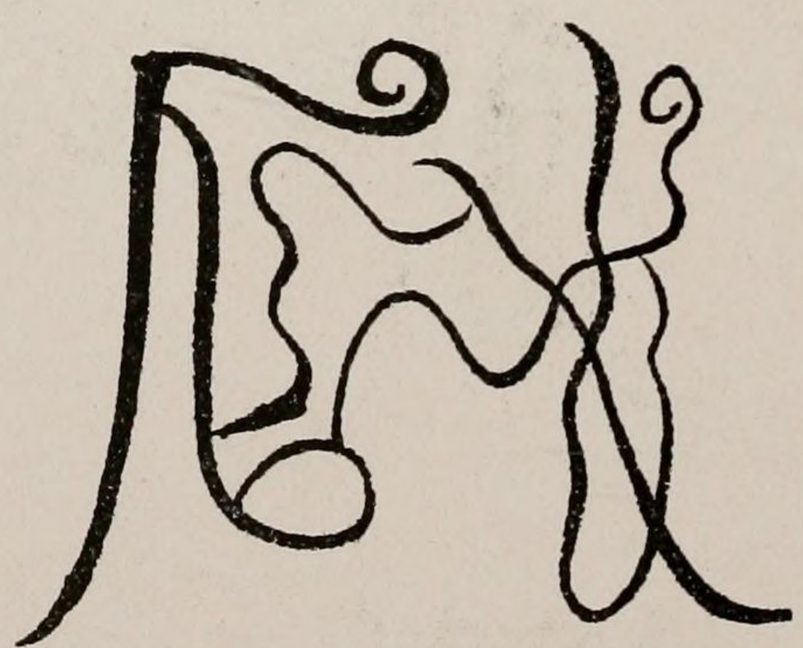

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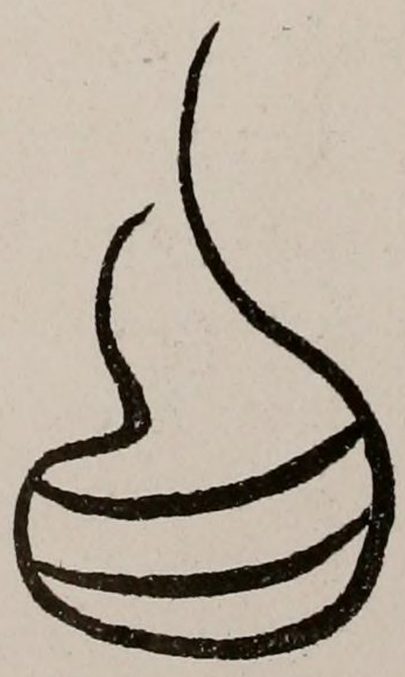


吉

N° 68. DEMON-EXPELLING CHARM EMPLOYED BY TAOISTS.

I. Literal explanation of terms.

教 門 **Kiao-men**, the gate of religion, that is the teacher, the head of the Taoist religion, *Chang Tao-ling* 張 道 陵.

右 **Yiu**, on the right. The right-hand side is the lower place in China, hence it here denotes a second or deputy. *Lao-tze* 老 子 holds the highest or first place in the Taoist hierarchy, and *Chang Tao-ling* the second.

三 教 **San-kiao**, (in the name of) the "three religions". They are here represented by three circles placed at the head of the charm.

勅 令 **Ch'ih-ling**, specially orders, commands.

日 **Jeh**, the sun, the spirit of the sun (to shine upon).

門 **Men**, a gate, an outer door, the family in the house. Here the door is represented as open. Sunshine dispels darkness and evil spirits that roam about during night.

取 勝 **Ts'ü-sheng**, to lay hold on, to seize, to suppress and conquer. *Chang T'ien-shi* 張 天 師, *Chang*, the "Heavenly Master", as we know already, is the great expeller of spectres and ghosts.

吉 **Kih**, luck, happiness, prosperity, of good omen. All will then turn out well.

This character is placed at the end of the charm, as if it were an official order.

II. Full reading of the text.

The secondary head of Taoism, *Chang Tao-ling* 張 道 陵, commands in the name of the "three religions" that the sun, penetrating through the open doorway, enlighten by its rays the house of So-and-So, and dispel the noxious influences that dwell in the place, so that henceforth happiness may abide therein.

N° 70. CHARM PROTECTING FROM FIRE.
(Suspended towards the East).

The five following charms are spirit-charms. The spirits presiding over the 5 elements: metal, wood, water, fire and earth, protect the quarters entrusted to their care.

I. Literal explanation of terms.

東 方 Tung-fang, the Eastern direction. At the top of the charm is represented the head of the spirit presiding over the element wood. This spirit controls the Eastern quarter of the world.

壺 Hu, a pot, a jug, a vase. The natives of *Kiangsu* 江 蘇 and other provinces pronounce this character like *Fu* 符, a spell or charm to prevent evil. There is, therefore, a pun on the word. It means here a charm, and represents the spirit who controls the East. In places where *Hu* is not pronounced *Fu*, the pun is still maintained by confusing it with another *Hu* 護, to protect, to guard, which forms part of the expression *Hu-fu* 護 符, a protecting charm.

木 Muh, wood, the element wood. This part of the charm is composed of an ancient form representing the character *Muh* 木, wood. The character represents here the spirit presiding over the element wood, and controlling the Eastern part of the universe. This spirit is called *Muh-kung* 木 公, and also *Tung-wang-kung* 東 王 公, the king of the Immortals (1). He was born in the East, originating from the embrace of "Heaven and Earth" with the primitive matter of the *Yang* and *Yin* principles. Of imposing deportment and high stature, he clothed himself with green leaves and hawthorn flowers (2).

II. Full reading of the text.

Muh-kung 木 公, the ruler of the element wood, protects through this charm the Eastern quarter.

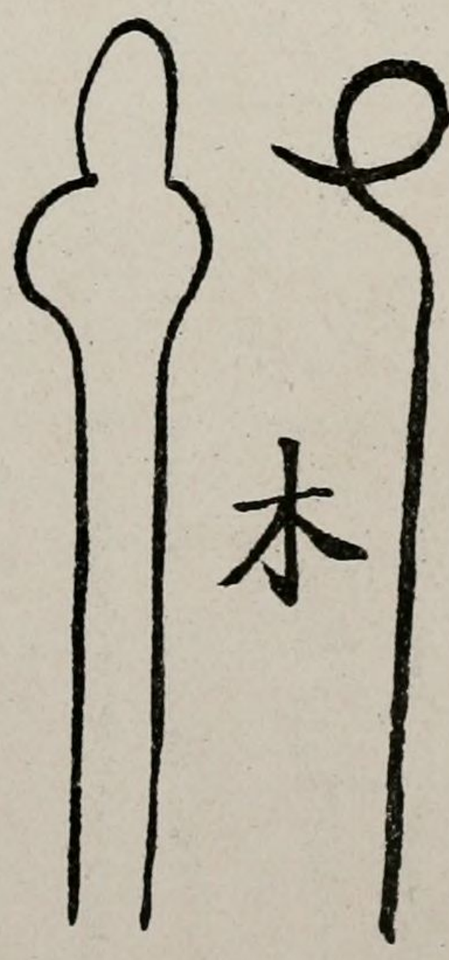
---

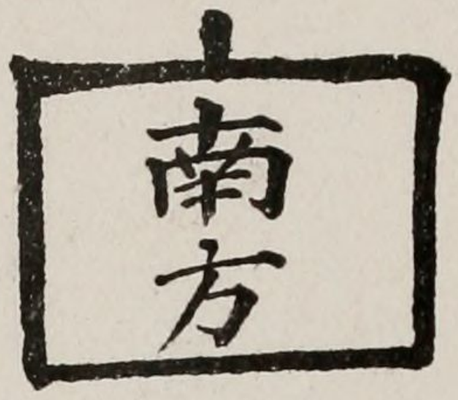
(1) According to Taoist legend, one of the first beings evolved from chaos. He is the male patriarch of the genii and the husband of *Si-wang-mu* 西 王 母 (the Western Royal Mother), the queen of the immortal tribe. The original conception of such a personage arose from the desire to find a mate for the above fairy queen. Mayers. Chinese Reader's Manual. p. 158.

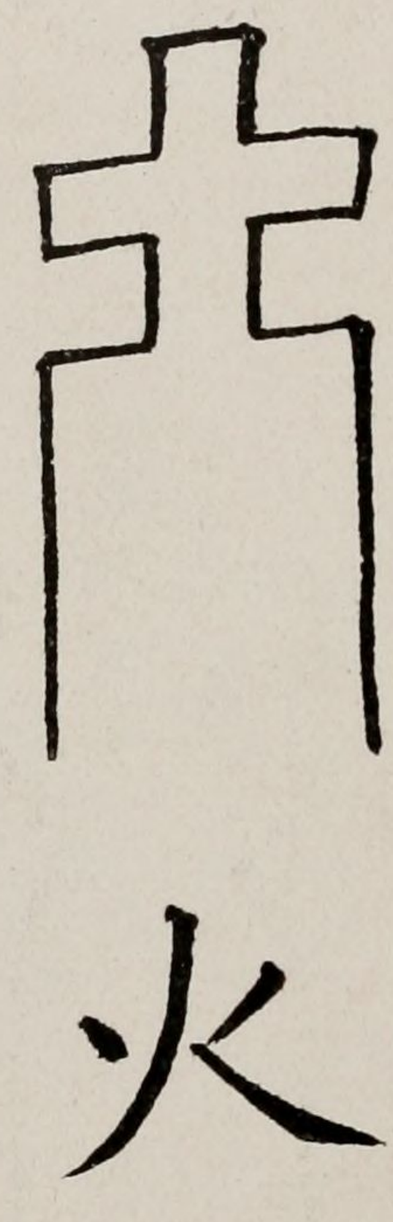
(2) General Mirror of the Immortals, *Shen-sien t'ung-kien* 神 仙 通 鑑. Ch. I. art. 1.

壺即符

N° 70

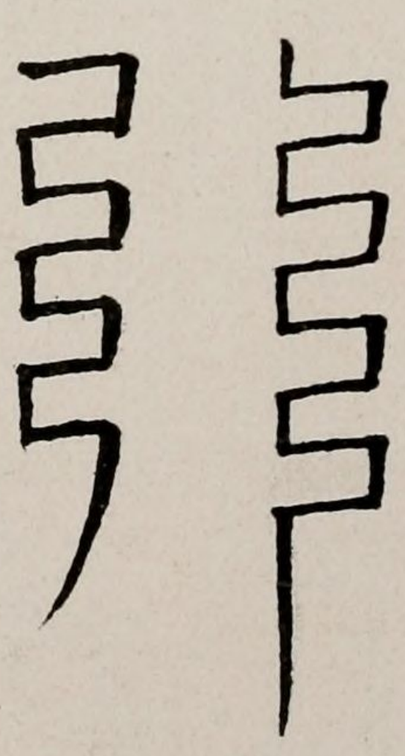






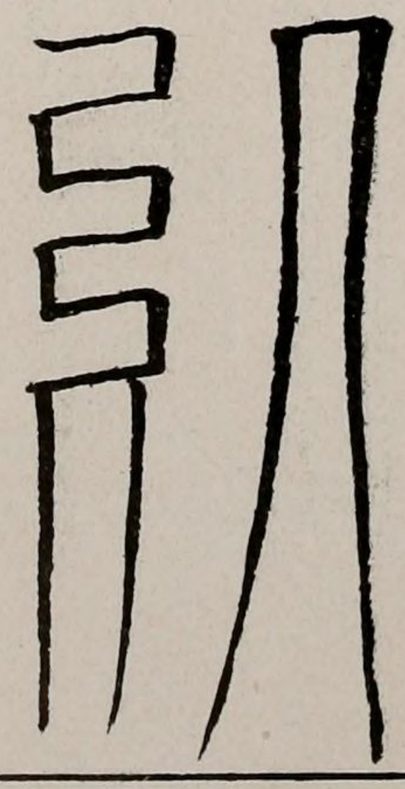
壺即符

N° 71 火



北斗七星

南斗六星



五斗

N° 71. CHARM PROTECTING FROM FIRE.

(Suspended towards the South).

I. Literal explanation of terms.

南 方 Nan-fang, the South. At the head of the charm is represented the spirit presiding over the element fire. This spirit controls the southern quarter of the world.

壺 Hu, a pot, a vase; employed here for *Fu* 符 charm, through a pun on the word, as already explained above (p. 256).

火 Hwo, fire, the spirit presiding over fire, the ruler of this element, who can, therefore, prevent fires, as he pleases (1).

南 斗 六 星 Nan-teu luh-sing, the 6 stars or stellar gods, presiding over the South Pole. Because of their position, they are expected to lend their kind assistance to the god of the Southern region.

北 斗 七 星 Peh-teu ts'ih-sing, the 7 stars in the constellation of the Great Bear. These stellar divinities are the assistants of the "god of water", and water is necessary to extinguish fires.

五 斗 Wu-teu, the 5 constellations of the "five directions". These are also expected to help, each in its own sphere of influence.

II. Full reading of the text.

Charm emanating from *Ch'ih Tsing-tze* 赤 精 子, the "god of fire", together with his attendants, the six divinities of the South Pole, the seven divinities of the constellation of the Great Bear, and the five constellations presiding over the five directions of the universe.

---

(1) The god of fire is called *Ch'ih Tsing-tze* 赤 精 子 or *Ch'ih Ti* 赤 帝 (the fiery ruler). He was born at *Shih-t'ang-shan* 石 塘 山, in the Southern quarter of the world, being evolved from the *Yang* and *Yin* primordial elements, assisted by the First Ancestor of all living beings, *Hsüen-hsüen Shang-jen* 玄 玄 上 人 (the parent of the sombre heavens). His body was of a fiery colour, and his hair and beard of a bright red hue, resembling a flaming charcoal. He was garbed in a suit of reddish leaves. General Mirror of the Immortals, or Tales of the Genii, *Shen-sien t'ung-kien* 神 仙 通 鑒. Ch. I. art. 1.

N° 72. CHARM PROTECTING FROM FIRE.

(Suspended towards the West).

I. Literal explanation of terms.

西 方 **Si-fang,** the West. At the head of the charm is represented the spirit presiding over the element metal. This tutelary god controls the Western quarter of the world.

庚 辛 **Keng-sin,** the seventh and eighth of the 10 stems, or cyclic characters, employed here by Taoists, *Tao-shi* 道 士, to designate the West. These two cyclic characters represent each a divinity, and these are summoned to bear assistance to the chief god of the West.

金 **Kin,** gold, the element metal, which presides over the West. The "Golden Mother", *Kin-mu* 金 母, holds sway over the region. This goddess is identified with the "Western Royal Mother", *Si-wang-mu* 西 王 母, head of the tribe of the genii. Dwelling in her fairy palace on the *K'uen-lun* 崑 崙 mountains (1), she is said to have convoked to an annual banquet, *P'an-t'ao-hwei* 蟠 桃 會, all the gods, sharing with them her magnificent peaches, which confer immortality. Born of the *Yang* and *Yin* elements, beneath the influence of "Heaven and Earth", she is represented in Taoist lore with her hair bound up in a knot and tied over the head. Her teeth resemble those of a tiger; she wears a heavy jade necklace, and is dressed in a skirt made of mulberry leaves. Such indeed is the aspect she bore when she first made her appearance in this mortal world (2).

II. Full reading of the text.

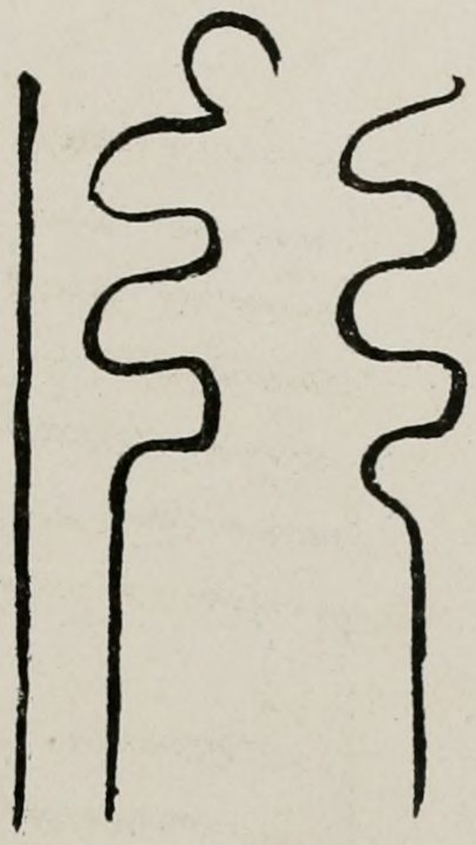
Charm emanating from the "Golden Mother", *Kin-mu* 金 母, who, together with the two cyclic gods of the West, protects this region from all danger of fire.

---

(1) The fairy land of Chinese writers, one of whom says its peaks are so high that when sunlight is on one side, the moonlight is on the other. Williams. Dictionary of the Chinese Language.

(2) General Mirror of the Immortals, *Shen-sien t'ung-kien* 神 仙 通 鑒 Ch. I. art. 1.

西方



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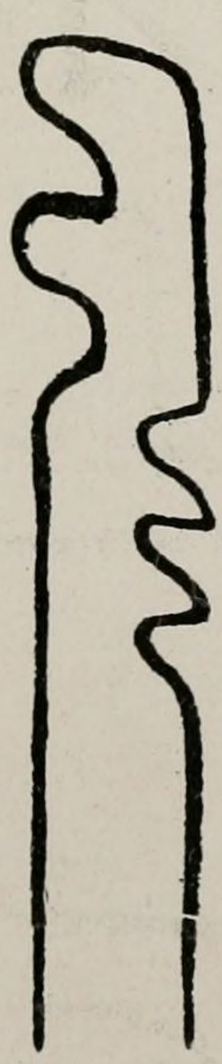
N° 72



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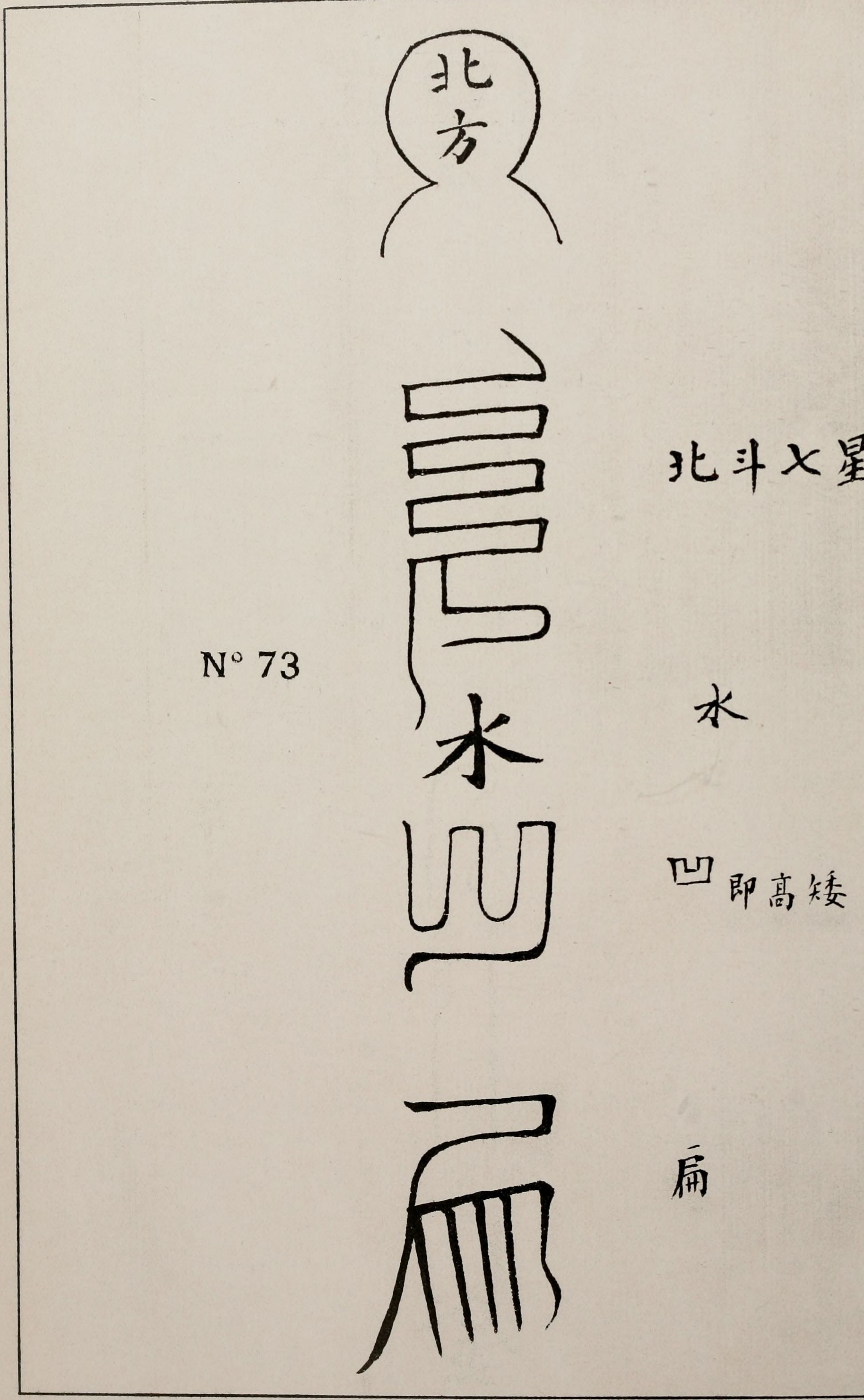


N° 73

N° 73. CHARM PROTECTING FROM FIRE.

(Suspended towards the North).

I. Literal explanation of terms.

北 方 **Peh-fang,** the North. At the head of the charm is the "god of water", who presides over the Northern region.

北 斗 七 星 **Peh-teu ts'ih-sing**, the 7 stars in the constellation of the Great Bear.

水 **Shui**, water, the god of the watery element (1).

高 矮 **Kao-ngai**, high and low, hills and valleys (2).

扁 **Pien**, flat, thin.

II. Full reading of the text.

Charm emanating from *Shui Tsing-tze* 水 精 子, the "god of the watery element", presiding over the Northern region, together with the 7 stellar gods of the Great Bear, to whom belongs the function of distributing water in all ponds and reservoirs, enabling thereby to extinguish fires.

---

(1) He was born at *Ts'ang-lang* 倉 浪, in the Northern region. The First Ancestor of the sombre heavens, *Hsüen-hsüen Shang-jen* 玄 玄 上 人, gave him the name of *Shui Tsing-tze* 水 精 子 (the azure son of the water). His features were exceedingly handsome, and his garments were made from the bark of the ebony tree. It is for this reason that black is the special colour of the North. He bears a long staff in his hand. General Mirror of the Immortals, *Shen-sien t'ung-kien* 神 仙 通 鑑 Ch. I. art. 1.

(2) To this god belongs the distribution of water over the surface of the earth, examining how to equalize its flow over mountains and valleys, so that all regions may be provided therewith for extinguishing fires.

N° 74. CHARM PROTECTING FROM FIRE (1).

(Suspended in the Centre).

I. Literal explanation of terms.

中 央 **Chung-yang**, the Centre. At the head of the charm is represented the spirit presiding over the Centre.

土 **T'u**, earth, the element earth, the fifth of the five elements known as *Wu-hsing* 五 行 (2). This element is presided over by a spirit, who originated in the centre of the earth from the combined action of heat and moisture. The very aspect of his square body, his round head, and his intelligent forehead betokened him as the offspring of heaven. As soon as he was born he stood erect, glanced over the horizon, and contemplated, filled with admiration, the rising of the sun and the setting of the moon. Suddenly from a large central star arose a white luminous trail, which fell upon the earth and advanced towards him. A genius similar to himself, but of loftier stature and shining like gold, appeared beside him. This was the "ruler of the sombre heavens", *Hsüen-hsüen Shang-jen* 玄 玄 上 人 (3), the primordial ancestor, who made him a loin-cloth from plants, and bestowed on him the title of *Hwang-lao* 黃 老, or "Yellow Ancient" (4).

This spirit employs in the administration of his functions.

---

(1) See Vol. II. p. 164. Charms protecting from fire.

(2) These 5 primordial essences, or active principles of Nature, are water, fire, wood, metal and earth. Upon them the whole scheme of Chinese philosophy, cosmogony and divination, as originated in the Great Plan "*Hung-fan*" 洪 範, of the Book of Records, is based. Mayers. Chinese Reader's Manual. p. 313.

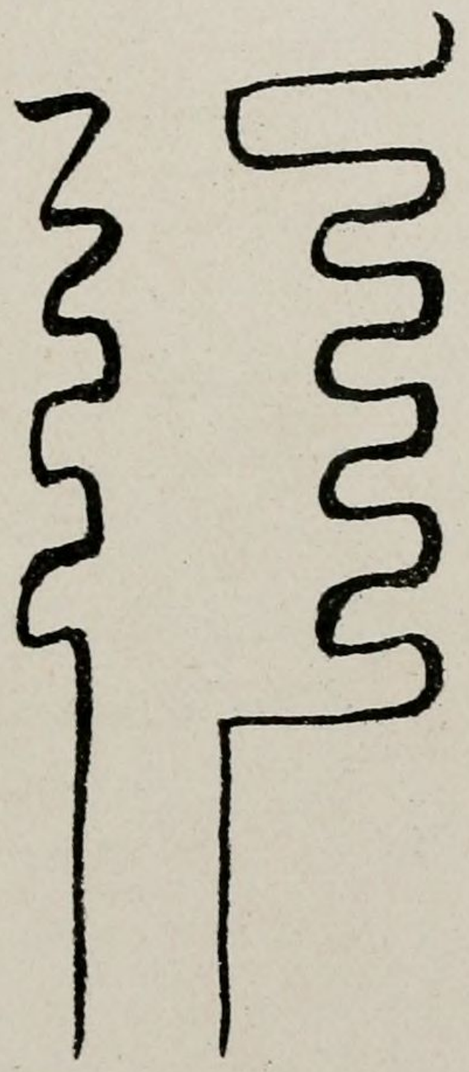
(3) This god is also called *Hsüen-ti* 玄 帝, or *Hsüen-t'ien Shang-ti* 玄 天 上 帝, and is practically identified with the North Pole. Williams. Dictionary of the Chinese Language. *Shang-jen* 上 人 added to his name means Superior, Master, Venerable.

(4) General Mirror of the Immortals, *Shen-sien t'ung-kien* 神 仙 通 鑑 Ch. I. art. 1.

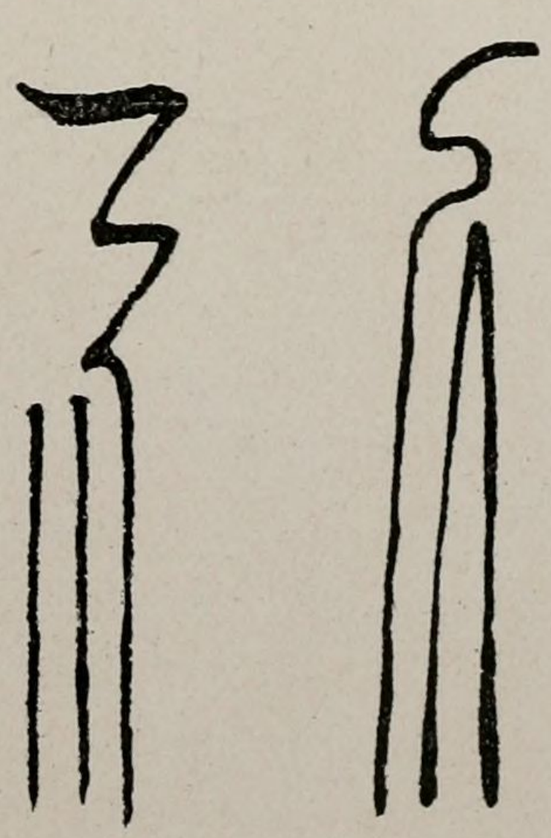
中央

N° 74

土


八卦

十天干


禁六神

忌六神

八 卦 **Pah-kwa**. the eight diagrams (1).

十 天 干 **Shih-t'ien-kan,** (the spirits presiding over) the 10 heavenly stems (2).

禁 忌 六 神 **Kin-ki luh-shen,** the six gods of the "Ministry of Exorcism", namely:

1° *Kia-t'ang* 家 堂, the household gods.

2° *Muh-chu* 木 主, the ancestral tablets.

3° *Tsao-kiün* 灶 君, the god of the hearth.

4° *Men-shen* 門 神, the gods guardians of the door.

5° *Chung-kwei* 鐘 馗, a magician, a famous exorcist, a charm-god of great power (3).

6° *Ch'wang-kung* 牀 公, *Ch'wang-mu* 牀 母, the male and female genii of the bed.

II. Full reading of the text.

Charm emanating from the spirit who presides over the central element, earth, and is assisted in his functions by the spirits of the "eight diagrams", the "ten celestial stems", and the "six tutelary household gods".

---

(1) See Vol. II. p. 223. note 1. Where these diagrams are described.

(2) See Vol. I. p. 142. note 1 and 2. The 10 celestial stems and the 12 earthly branches.

(3) Said to have lived under the *T'ang* 唐 dynasty (7th century). His picture is affixed to doors and gates for the purpose of expelling spectres, especially those of diseases in Summer. De Groot. The Religious System of China. Vol. VI. p. 1178.

N° 77. CHARM FOR CURING A PERSON BORN IN THE "TSE" YEAR OF THE RAT (1).

I. Literal explanation of terms.

The 12 following charms belong to the class of those in which a spirit or god is supposed to reside. The 12 gods, who preside over the twelve earthly branches (2) are *"super-human powers"*, to whom prayers are addressed, in order to cure persons born in the year over which they preside.

子 宮 Tze-kung. At the head of the charm is represented the palace or mansion, in which resides the spirit presiding over the earthly branch *Tze* 子.

This spirit is known as *K'uen-tun* 困 敦. He is the eldest brother of *Ti-hwang* 地 皇 (3).

三 災 San-tsai, the three calamities, afflictions, divine visitations. A stereotyped phrase meaning all kinds of misfortune, misery, and suffering in general.

凶 Hsiung, danger, evil, bad luck.

全 Ts'üen, completely, wholly, entirely.

去 K'ü, to dismiss, to remove, to expel.

II. Full reading of the text.

The spirit *K'uen-tun* 困 敦, who controls the earthly branch *Tze* 子, orders all misfortunes and calamities to be wholly removed.

---

(1) See Vol II. p. 167. The 12 wonderful therapeutic charms.

(2) The 12 branches are thus enumerated by the Chinese: *Tze* 子, *Ch'eu* 丑, *Yin* 寅, *Mao* 卯, *Ch'en* 辰, *Sze* 巳, *Wu* 午, *Wei* 未, *Shen* 申, *Yiu* 酉, *Hsüh* 戌, *Hai* 亥. Combined with the 10 stems, they form the sexagenary cycle, invented, it is said, B.C. 2637, and designed to give names to years. Other combinations with the 5 elements, the symbolical animals and the zodiacal signs, play a great part in divination and furnish the groundwork for the soothsayer's skill. Mayers. Chinese Reader's Manual. p. 349.

(3) The Earthly Ruler. A fabulous being connected with the 12 earthly branches. See the Chinese Pantheon. Part II. Ch. III. art. 17.

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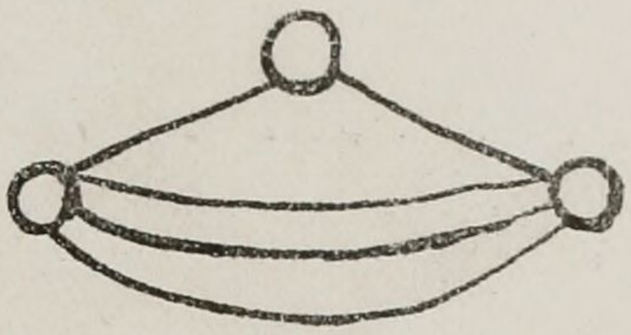

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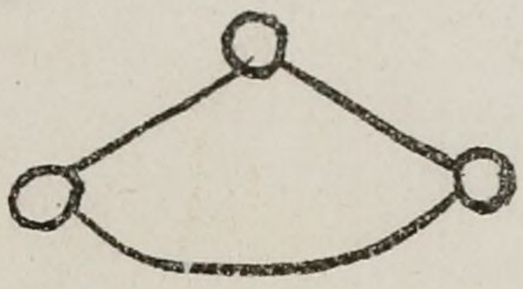

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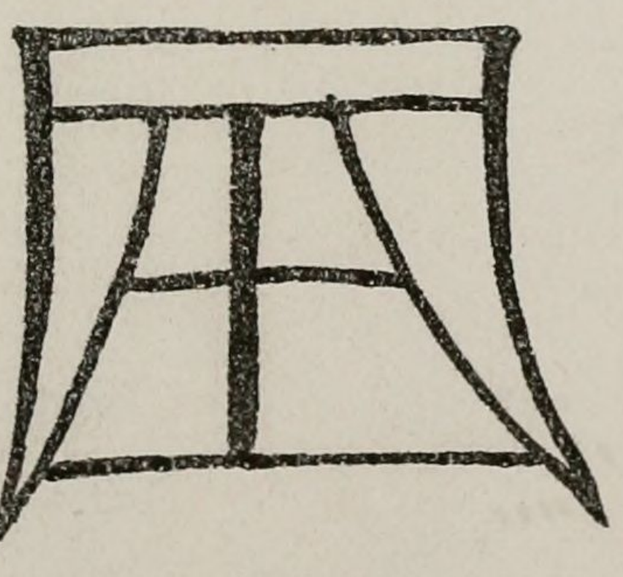
N° 77



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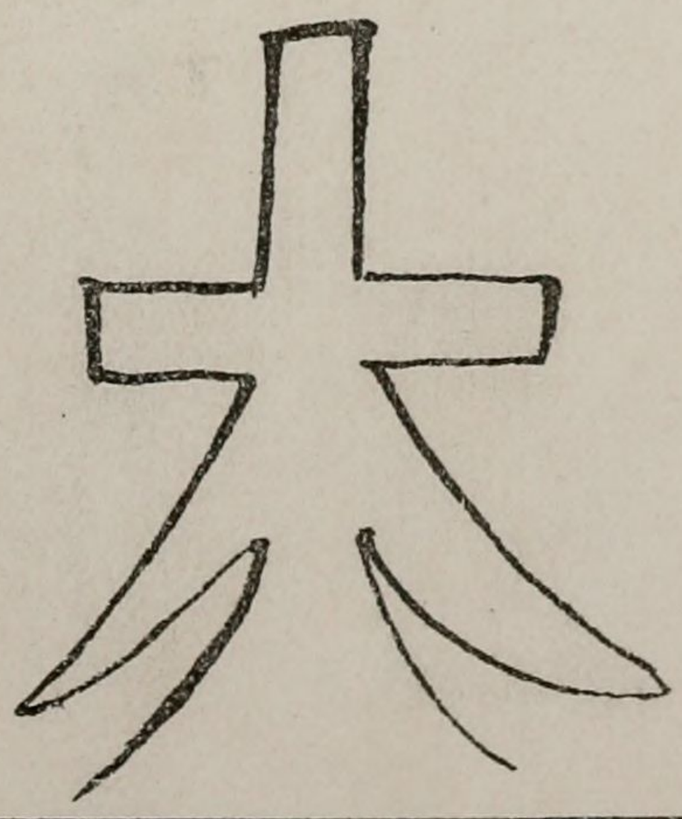

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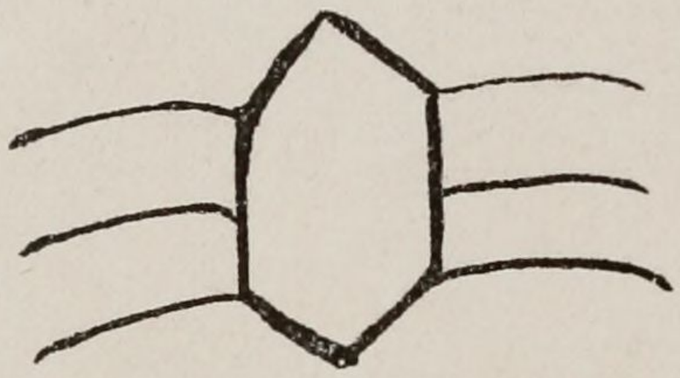
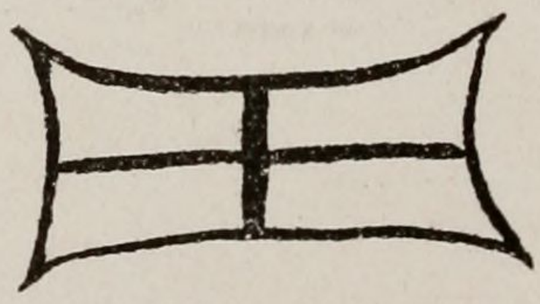


三教

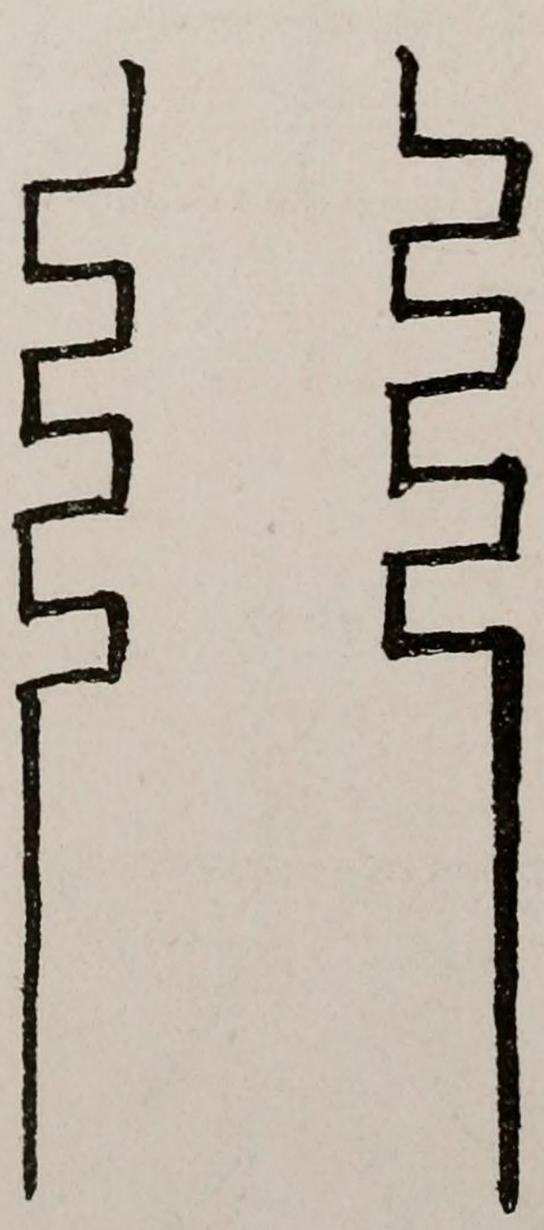
陰　⊙　⊙　陽



N° 78

田即身

十二地支



N° 78. CHARM FOR CURING A PERSON BORN IN THE "CH'EU" YEAR OF THE OX (1).

I. Literal explanation of terms.

丑 宮 **Ch'eu-kung**. At the head of the charm is represented the palace in which resides the spirit presiding over the earthly branch *Ch'eu* 丑. This spirit is called *Ch'ih-fen-joh* 赤 奮 若, second brother of *Ti-hwang* 地 皇.

三 教 **San-kiao**, the "three religions" (2).

陰 陽 **Yin-yang** (3), the passive and active principles of Nature, whence emanate all living beings.

田 **T'ien**, a field, cultivated land. Here the whole human body. The *Yin* and *Yang* principles of the human body being in perfect harmony, all illness will be dispelled.

十 二 地 支 **Shih-eul ti-chi**, the 12 earthly branches, divided into two series, six on each side, for ornamental purposes.

This means that the disease will disappear, not only during the year designated by the character *Ch'eu* 丑 (second of the duodenary series) but also during the other eleven, that is during one's whole lifetime

II. Full reading of the text.

The spirit who controls the earthly branch *Ch'eu* 丑, orders in the name of the "three religions", the *Yin* and *Yang* principles to maintain harmony in the body of such and such a person, so that he may enjoy health during his whole lifetime.

---

(1) See Vol. II. p. 167.

(2) Namely Confucianism, Taoism and Buddhism.

(3) The *Yang* principle represents light, warmth, heat and life; the *Yin*, darkness, cold and death. They are engaged in a perpetual struggle manifested by alternations of warmth and cold. Man is affected by both, and his well-being consists in their mutual harmony. De Groot. The Religious System of China. Vol. VI. p. 930.

N° 79. CHARM FOR CURING A PERSON BORN IN THE "YIN" YEAR OF THE TIGER (1).

I. Literal explanation of terms.

寅 宮 Yin-kung, the palace of the spirit *Sheh-t'i-koh* 攝 提 格, who presides over the earthly branch *Yin* 寅 (2).

三 教 San-kiao, the "three religions".

慧 星 Hwui-sing, a propitious, a lucky star, a stellar god who bestows favours on mortals (3).

田 T'ien, a field, cultivated land. Here, the whole human body.

四 季 Sze-ki, the four seasons: Spring, Summer, Autumn and Winter.

四 時 Sze-shi, at all times.

和 合 Hwo-hoh, harmony of the humours, good health.

II. Full reading of the text.

The spirit *Sheh-t'i-koh* 攝 提 格, who presides over the earthly branch *Yin* 寅, orders in the name of the "three religions" the stellar god *Hwui* 慧, to maintain harmony of the humours in the body of such and such a person, so that he may enjoy perfect and ever unfailing health throughout lifetime.

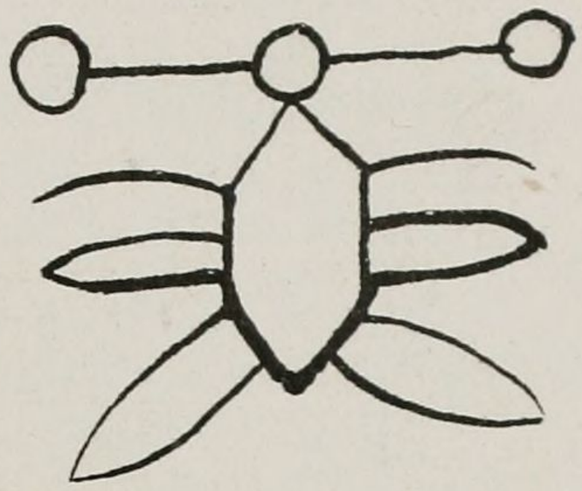
---

(1) See Vol. II. p. 167.

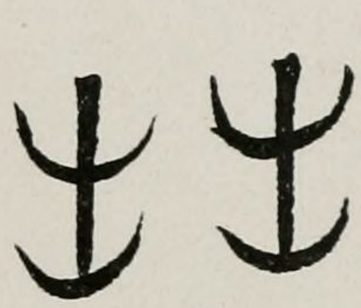
(2) This is the third of the twelve branches. It is symbolised by a tiger, and connected with wood (one of the five elements). It denotes also the hour 3 to 5 a.m. Williams. Dictionary of the Chinese Language 寅.

(3) Some Greek philosophers supposed the stars to be living beings and divine. The Taoists believe in a doctrine like this. Among Chinese divinities, many are star-gods. The stars are regarded as the sublimated essences of things. These star-gods revolve in the vast sea of ether of which our atmosphere forms the lower and grosser part. They look down from their region of purity and stillness on the world beneath, and they influence the actions of men invisibly, but most powerfully. Edkins. Religion in China. p. 106.

宮　寅

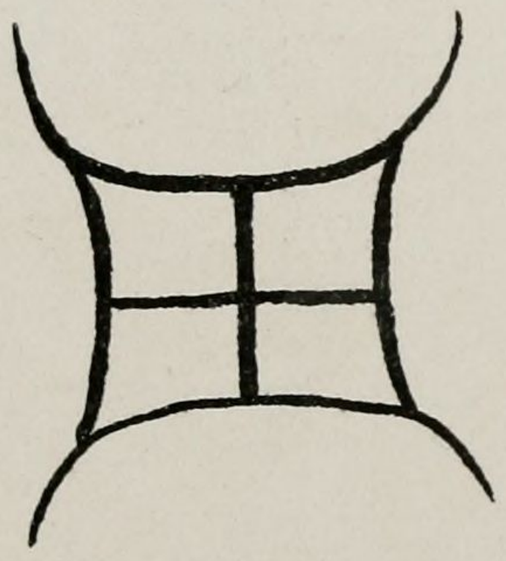


三教



慧　即慧星

N° 79



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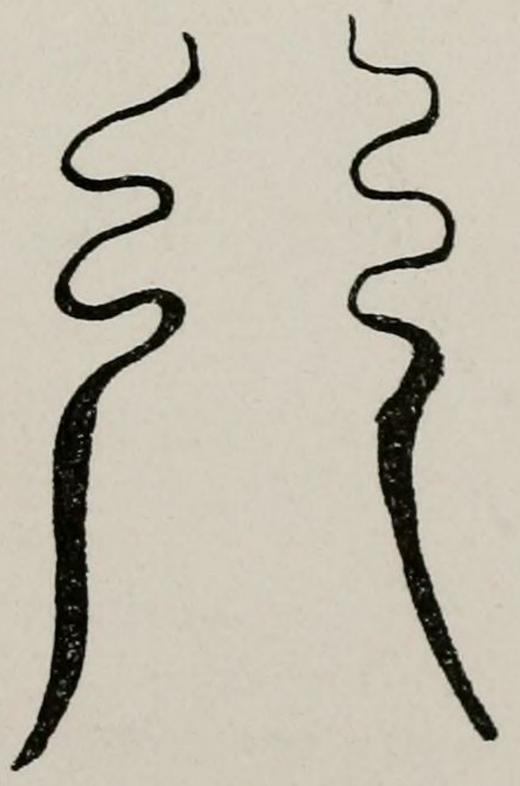
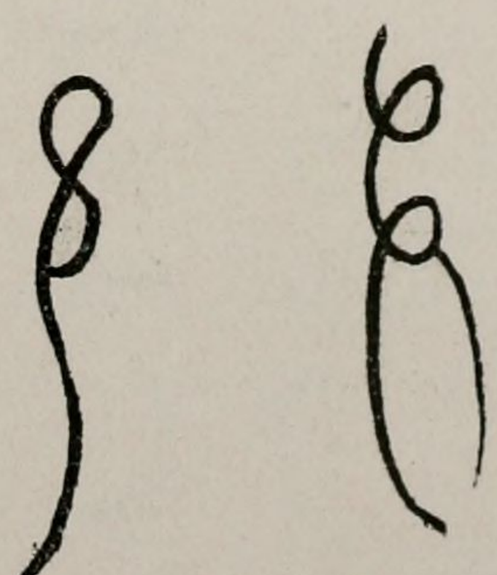
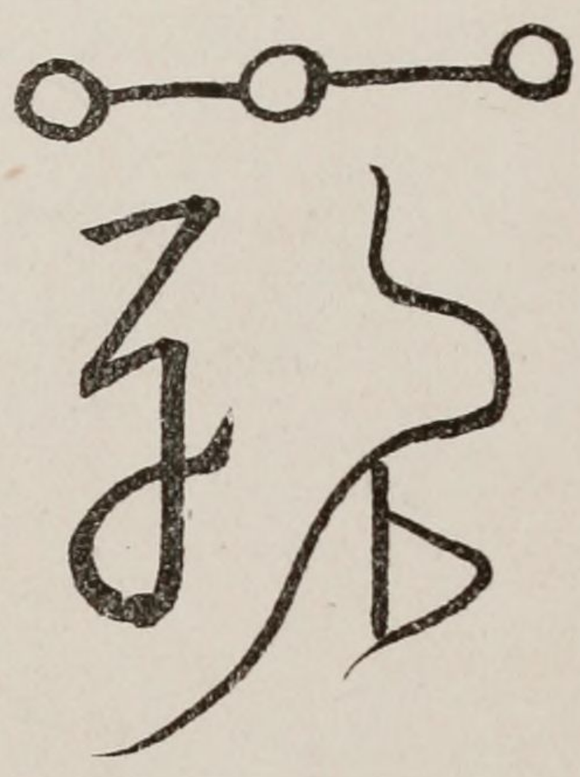


四季　四時



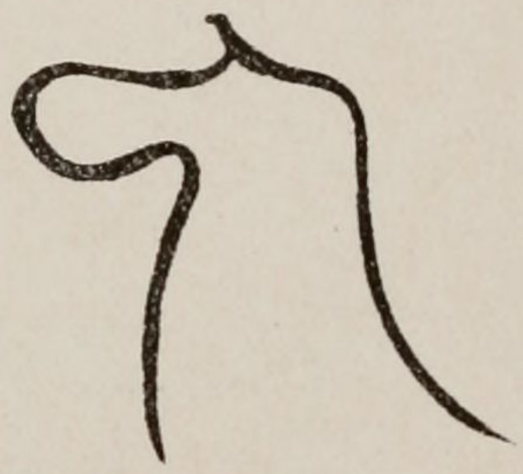
和　合

宮 卯



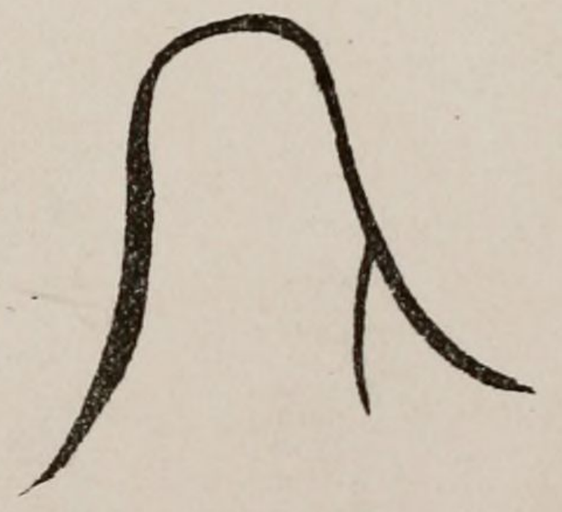
三 教

令 勅

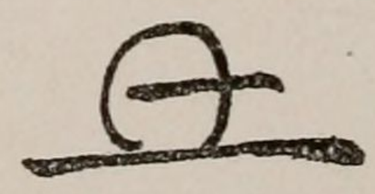


月

N° 80



日



二 星

五 喜

五 方

N° 80. CHARM FOR CURING A PERSON BORN IN THE "MAO" YEAR OF THE HARE (1).

I. Literal explanation of terms.

卯 宮 **Mao-kung,** the palace of the spirit *Tan-ngoh* 單 閼, who presides over the earthly branch *Mao* 卯.

三 教 勅 令 **San-kiao ch'ih-ling,** special order of the "three religions".

月 **Yueh**, the moon, the goddess that controls the moon.

日 **Jeh,** the sun, the sun-god.

二 星 **Eul-sing,** two stars, the above two luminaries.

五 方 **Wu-fang,** the spirits of the five directions.

五 喜 **Wu-hsi** (2), to bestow the five blessings (upon the undermentioned person).

The five blessings are:

福 *Fuh,* happiness, felicity conferred by the gods.
祿 *Luh*, official emoluments, honours.
壽 *Show,* years, longevity (3).
財 *Ts'ai,* wealth, riches.
喜 *Hsi,* joy, good luck.

II. Full reading of the text.

Tan-ngoh 單 閼, the spirit who presides over the earthly branch *Mao* 卯, orders in the name of the "three religions", the sun-god and moon-goddess, to despatch the gods of the five directions, and bestow the five blessings upon such and such a person.

---

(1) See Vol. II. p. 167.

(2) The five blessings are represented by 5 bats, from the similarity of sound between the two words. Williams. Dictionary of the Chinese Language.

(3) See artistic cipher representing the first three of these 5 blessings. Vol. II. p. 218.

N° 81. CHARM FOR CURING A PERSON BORN IN THE "CH'EN" YEAR OF THE DRAGON (1).

I. Literal explanation of terms.

辰 宮 **Ch'en-kung,** the palace of the spirit who presides over the earthly branch *Ch'en* 辰. His name is *Chih-sü* 執 徐, fifth brother of *Ti-hwang* 地 皇.

三 教 勅 令 **San-kiao ch'ih-ling,** special order of the "three religions".

六 丁 **Luh-ting,** the six gods *Luh-ting* (2).

六 甲 **Luh-kiah,** the six gods *Luh-kiah* (3).

發 **Fah,** employed here for *Fah-san* 發 散, to dispel, to cure the disease.

II. Full reading of the text.

The spirit who presides over the earthly branch *Ch'en* 辰, orders in the name of the "three religions", the gods *Luh-ting* 六 丁 and *Luh-kiah* 六 甲, to dispel the disease and restore the patient to health.

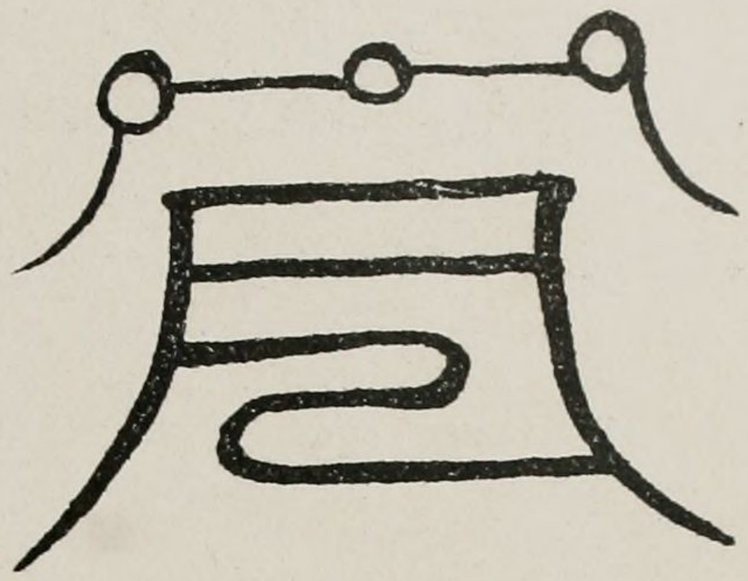
---

(1) See Vol. II. p. 167.

(2) Taoist gods, who are most powerful for expelling demons. Williams. Dictionary of the Chinese Language.

(3) The gods *Luh-kiah* and *Luh-ting* are twelve Taoist genii, corresponding to the twelve *Yuen-kiah* 元 甲 of the Puddhist religion.

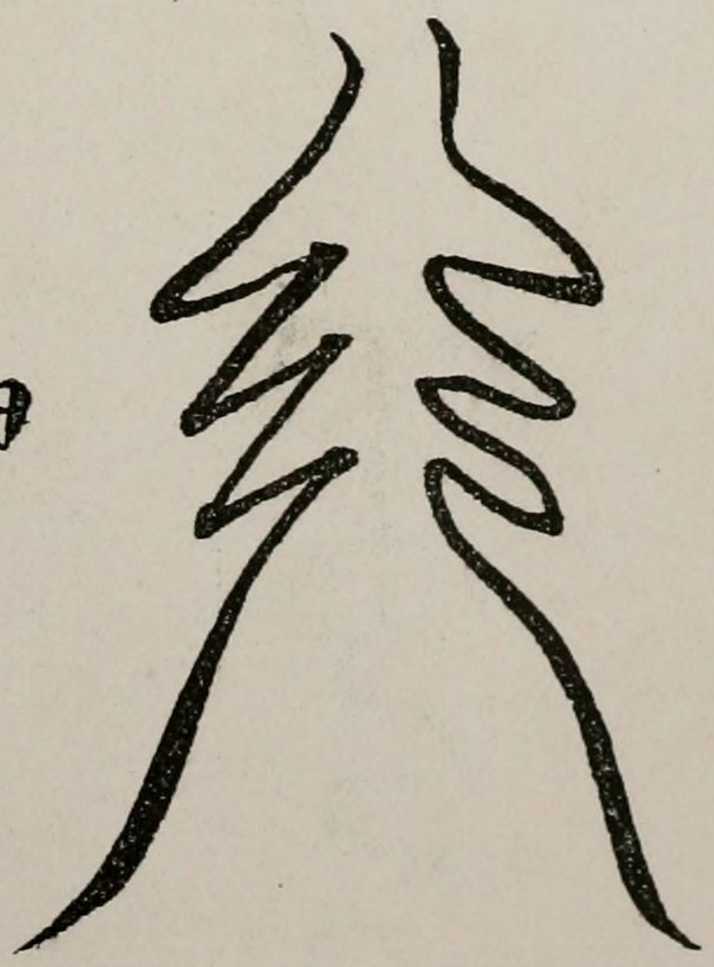
宮 辰



三教令勅

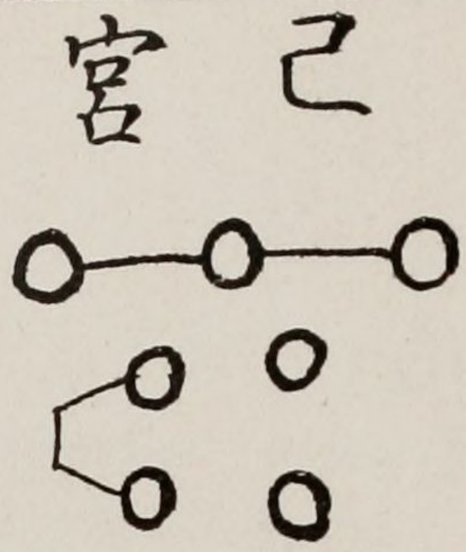
癸

N° 81



六甲

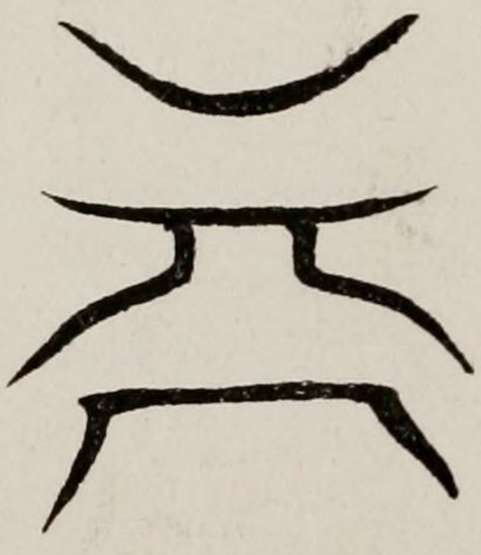
六丁



宮 己

七 星

主



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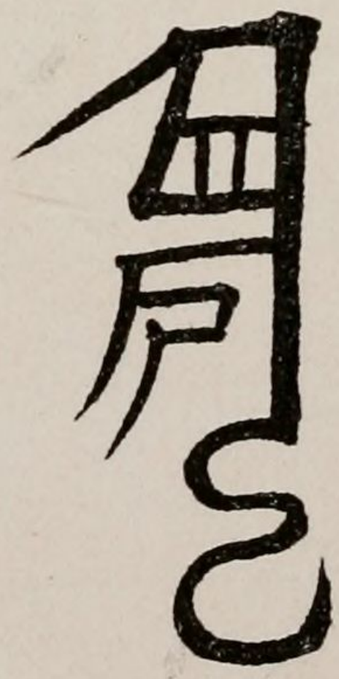
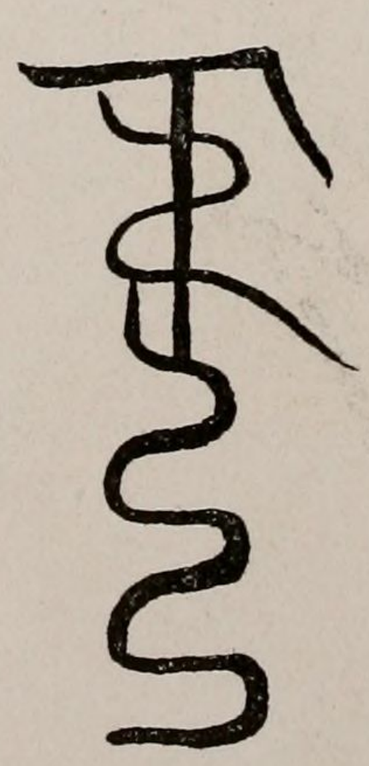
N° 82



月



里 即理

N° 82. CHARM FOR CURING A PERSON BORN IN THE "SZE" YEAR OF THE SERPENT (1).

I. Literal explanation of terms.

巳 宮 Sze-kung, the palace of the spirit who presides over the earthly branch *Sze* 巳. His name is *Ta-hwang-loh* 大 荒 落, sixth brother of *Ti-hwang* 地 皇.

主 Chu, a lord, a master, the supreme ruler.

七 星 Ts'ih-sing, the 7 stars in the constellation of the Great Bear. The supreme ruler of this constellation is *Kw'ei-sing* 魁 星 (2).

理 Li, to control, to regulate, to heal.

身 Shen, the body.

人 Jen, of this man.

In the Chinese phrase the verb is placed at the end; we have here inverted the order for clearness sake. The charm represents the 2 arms, the 2 legs, and the chest of the patient.

II. Full reading of the text.

The spirit who presides over the earthly branch *Sze* 巳, orders the supreme ruler of the constellation of the Great Bear, *Kw'ei-sing* 魁 星, to restore to health the body of this man.

---

(1) See Vol. II. p. 167.

(2) The Dipper is regarded as his palace. Formerly a mortal, he was deified by the Emperor *Yen-yiu* 延 祐 (A.D. 1314) of the *Yuen* 元 or Mongol dynasty. He is nowadays in China the "god of Literature" and is worshipped by all students. A small temple is erected to him on the East side of the entrance to Confucian temples. In pictures of him, he is represented as a demon-like personage, standing on one leg, and with the other kicking the Dipper. He holds in one hand an immense pencil, and in the other a cap for graduates. Williams. Dictionary of the Chinese Language.

The regard paid to this Taoist god by scholars shows how the Taoist religion has influenced them, although they are professedly Confucianists. Edkins. Religion in China. p. 108.

N° 83. CHARM FOR CURING A PERSON BORN IN THE "WU" YEAR OF THE HORSE (1).

I. Literal explanation of terms.

午 宮 **Wu-kung,** the palace of the spirit who presides over the earthly branch *Wu* 午. His name is *Tun-tsang* 敦 牂, seventh brother of *Ti-hwang* 地 皇.

三 教 **San-kiao**, the "three religions".

勅 令 **Ch'ih-ling,** special order.

南 斗 六 星 **Nan-teu luh-sing**, the six stars of the South Pole, whose ruler is the "god of Longevity".

北 斗 七 星 **Peh-teu ts'ih-sing,** the seven stars in the constellation of the Great Bear. All these spirits of the Northern region are under the control of *Chen-wu* 眞 武, a famous exorcist and slayer of demons.

金 鵬 鳥 **Kin-p'eng-niao,** the golden-winged roc or "rukh" bird (2). This bird is sacred to *Sakyamuni,* and a picture of it is frequently found on Buddhist charms. It wards off all evil influences that cause diseases.

翅 髆 **Ch'i-pang,** the wings (of the bird). These are represented at the foot of the charm.

II. Full reading of the text.

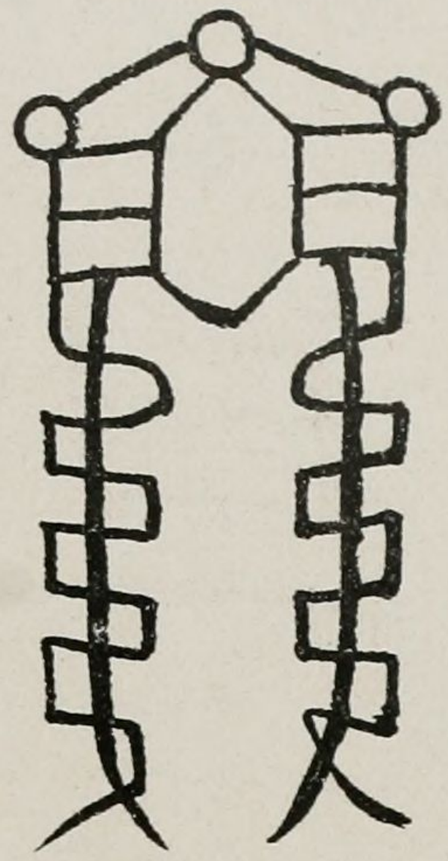
The spirit who presides over the earthly branch *Wu* 午, orders in the name of the "three religions", the six stellar gods of the South Pole, the seven gods in the constellation of the Great Bear, and the golden-winged roc bird, *Kin-p'eng* 金 鵬, to expel all malignant influences which have caused this disease.

---

(1) See Vol. II. p. 167.

(2) In Sanscrit "*Garuda*", the king of birds and the constant companion of *Vishnu*, from whom *Buddha* borrowed it. A fabulous bird of prey of monstruous size, famous in oriental mythology, and corresponding to the Persian "*Simurg*" and the Arabic "*Anka*". It is represented as carrying off elephants to feed its young, and its flight resembles thunder. (See Yule's Marco Polo. Book III. Ch. 33. note 5.—Lane's Arabian Nights. Ch. XX).

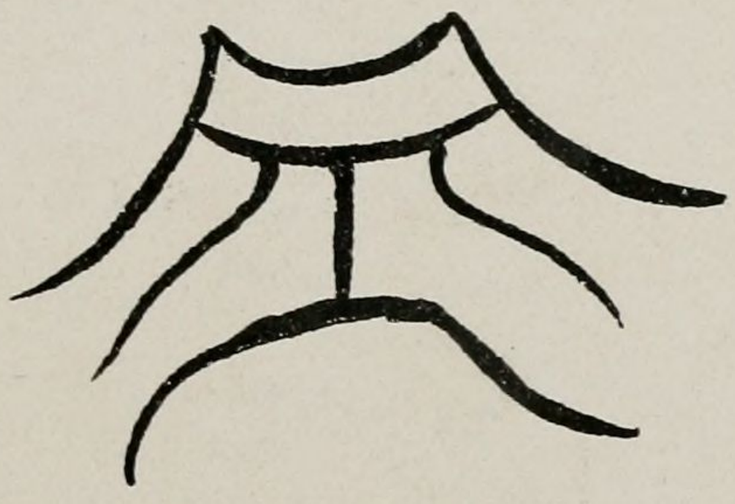
午宮



教令三勅

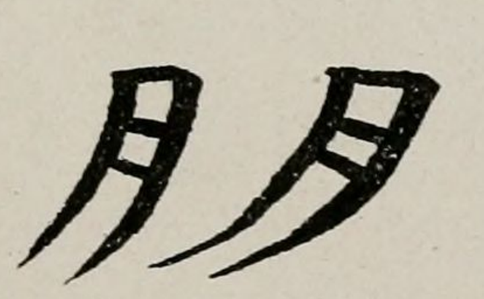
南斗六星

北斗七星

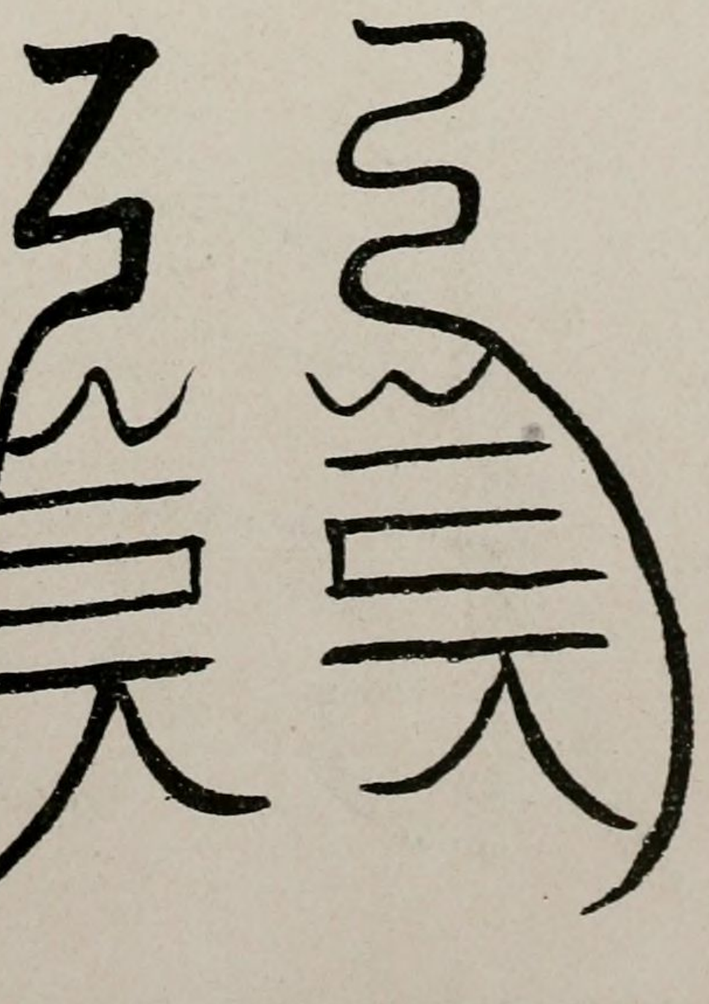


金

N° 83



朋即鵬



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翔翅翮旁

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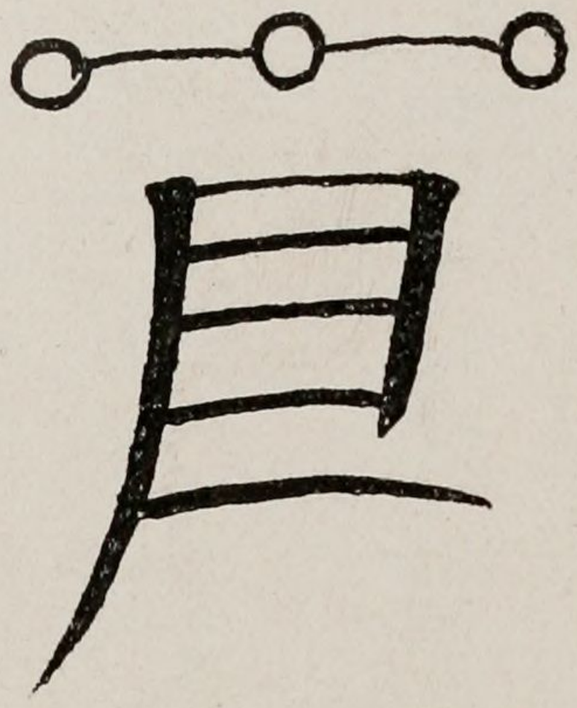

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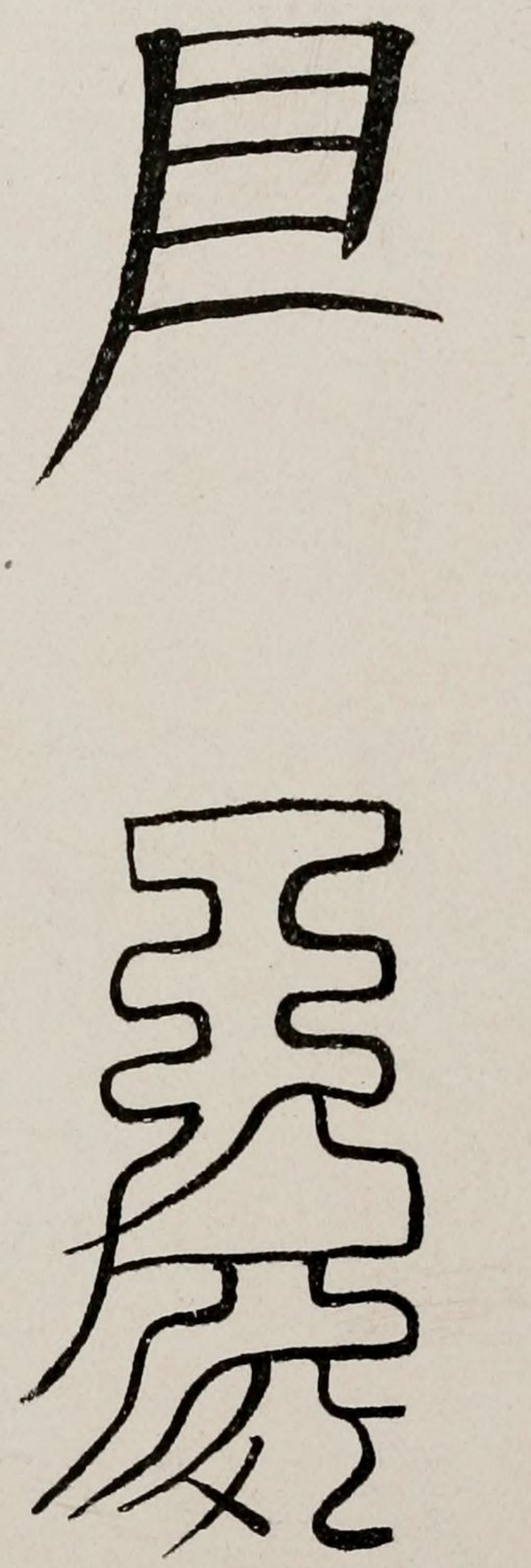
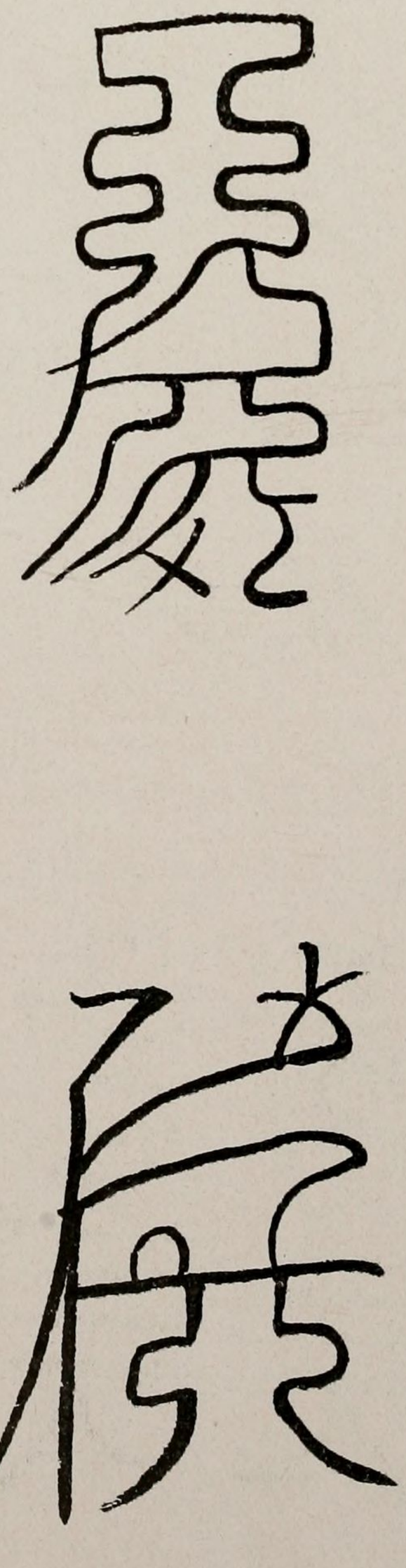
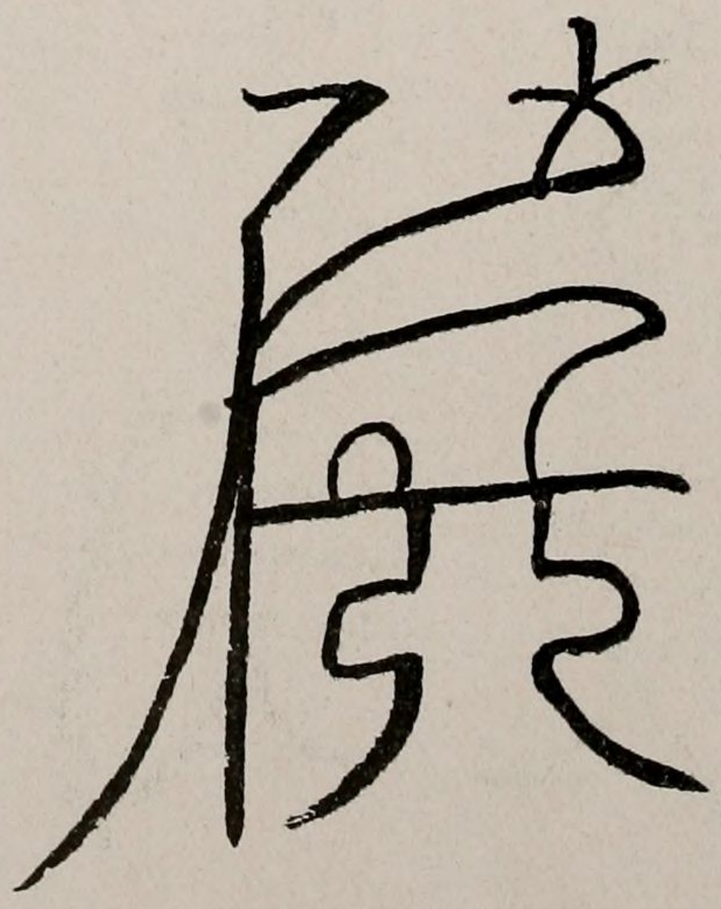


勅

王 令 宮

N° 84





發

N° 84. CHARM FOR CURING A PERSON BORN IN THE "WEI" YEAR OF THE SHEEP (1).

I. Literal explanation of terms.

未 宮 Wei-kung, the palace of the spirit who presides over the earthly branch *Wei* 未. His name is *Hsieh-hsiah* 協 洽, eighth brother of *Ti-hwang* 地 皇.

三 教 勅 令 San-kiao ch'ih-ling, special order of the "three religions" (2).

王 靈 官 Wang-ling kwan, a Taoist god (3).

發 Fah, employed here for *Fah-san* 發 散, to dispel, to remove, to cure the disease.

II. Full reading of the text.

The spirit who presides over the earthly branch *Wei* 未, orders in the name of the "three religions", *Wang-ling-kwan,* to expel the disease of So-and-So.

---

(1) See Vol. II. p. 167.

(2) Namely Confucianism, Taoism and Buddhism.

(3) Also called Generalissimo Wang, one of the 26 commanders of the heavenly army, a fanciful invention of Taoism. He is said to have lived at the close of the Northern Sung, *Peh-sung* 北 宋 (A.D. 1126). *Yung-loh* 永 樂 (A.D. 1403-1425), of the *Ming* 明 dynasty specially worshipped him, and erected a shrine in his honour. Though of Taoist origin, Buddhists frequently assign him a place among the guardians of the temple. He carries a wand in his hand, symbol of his power for expelling demons. His birthday is celebrated on the 24th of the sixth month (July). See Part II. The Chinese Pantheon. Ch. IV. art. 19.

N° 85. CHARM FOR CURING A PERSON BORN IN THE "SHEN" YEAR OF THE MONKEY (1).

I. Literal explanation of terms.

申 宮 Shen-kung, the palace of the spirit who presides over the earthly branch *Shen* 申. His name is *Kiün-t'an* 君 灘, ninth brother of *Ti-hwang* 地 皇.

張 天 Chang-t'ien, that is *Chang T'ien-shi* 張 天 師 *Chang,* the "Heavenly Master" (2).

三 教 勅 令 San-kiao ch'ih-ling, special order of the "three religions".

六 甲 Luh-kiah, the six gods *Luh-kiah.*

六 丁 Luh-ting, the six gods *Luh-ting* (3).

病 Ping, sickness, illness, ailment.

四 大 功 曹 Sze-ta-kung-ts'ao, the 4 spirits who officially preside over the seasons, years, months and days.

和 合 Hwo-hoh, harmony of the humours, good health.

II. Full reading of the text.

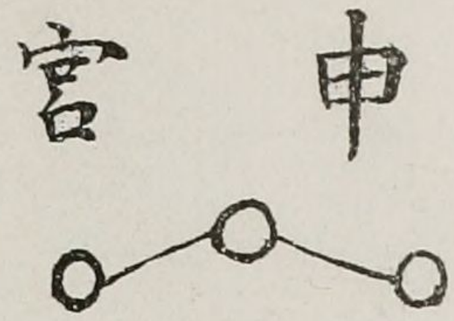
The spirit who presides over the earthly branch *Shen* 申, commissioned by *Chang Tao-ling* 張 道 陵, orders in the name of the "three religions", the six gods *Luh-kiah* 六 甲 and the six gods *Luh-ting* 六 丁, to dispel the illness of So-and-So. The elemental gods, who preside over the seasons, years, months and days, are likewise ordered to grant peace and felicity to the family.

---

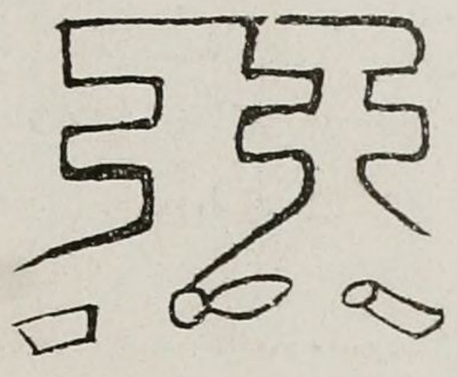
(1) See Vol. II. p. 167.

(2) See Vol II. p. 158. note 2. *Chang Tao-ling*, head of the Taoist church.

(3) See on these 12 gods. Vol. III. p. 233, 266.



申宮



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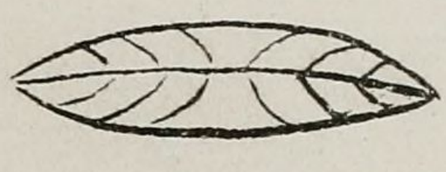

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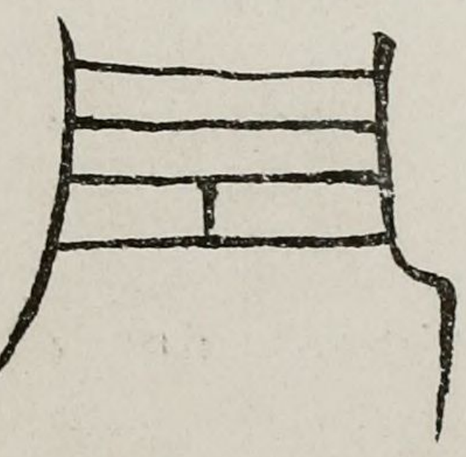
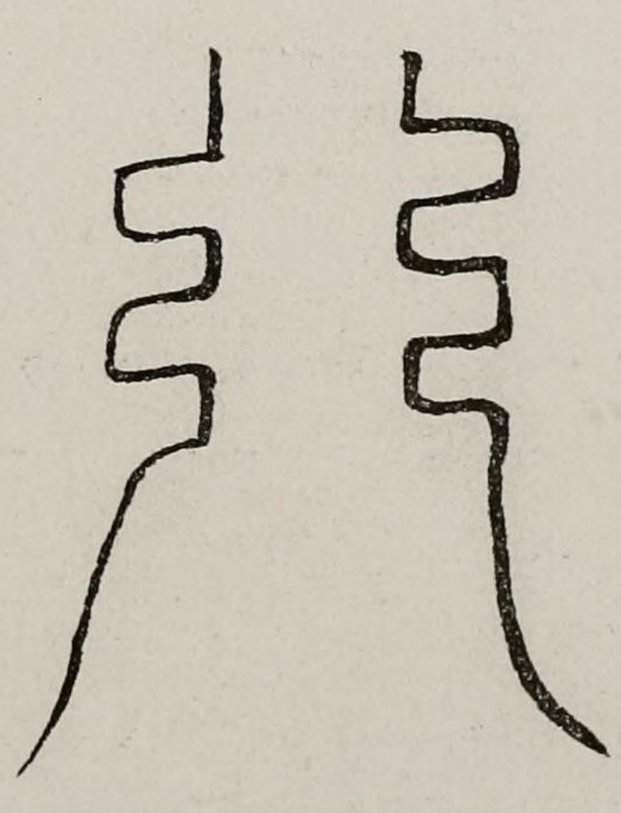
六甲



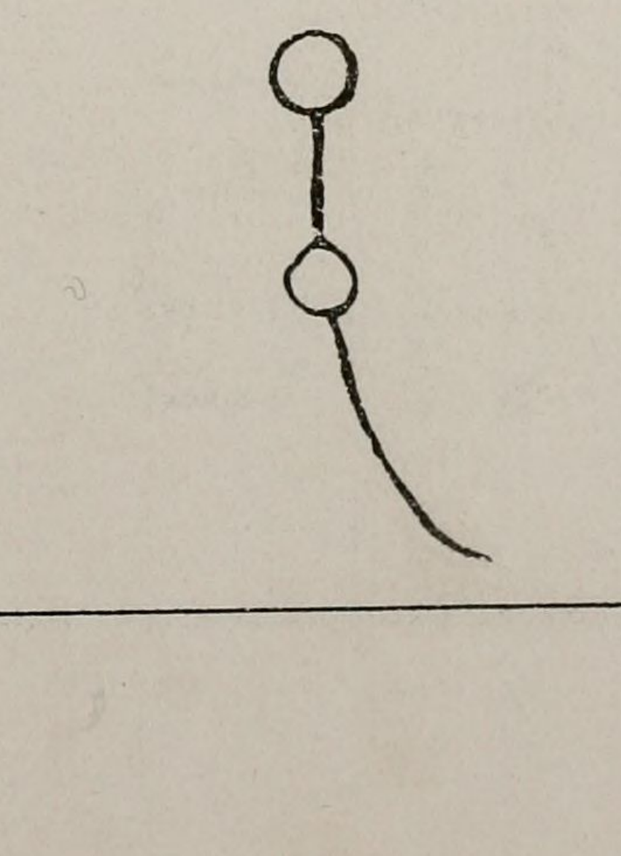
令勅

六丁



病

N° 85



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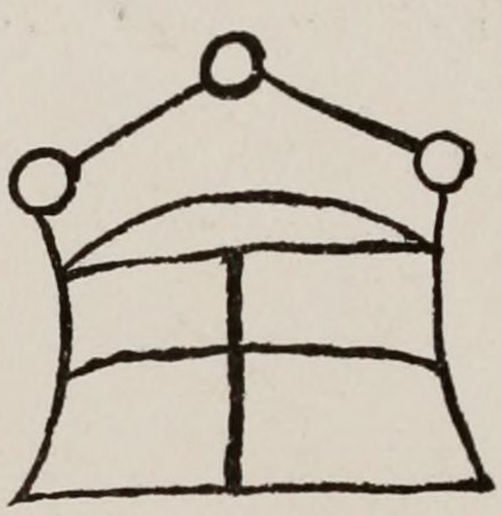

三 教
勅 令
王 即 靈 官

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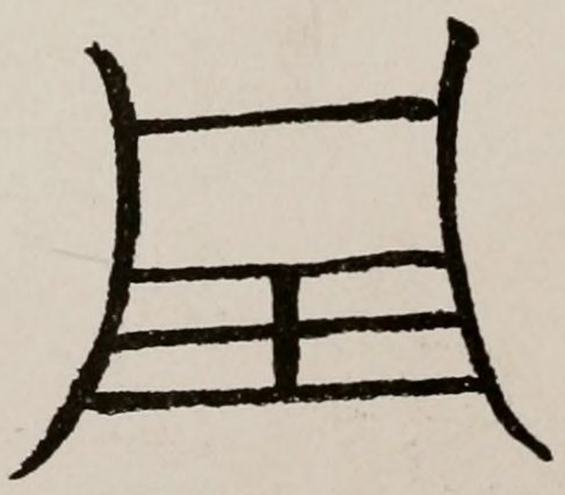
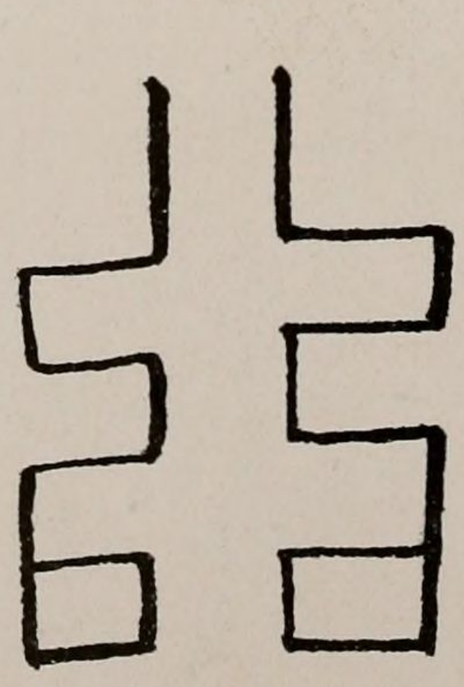
N° 86



病



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N° 86. CHARM FOR CURING A PERSON BORN IN THE "YIU" YEAR OF THE COCK (1).

I. Literal explanation of terms.

酉 宮 Yiu-kung, the palace of the spirit who presides over the earthly branch *Yiu* 酉. His name is *Tsoh-ngoh* 作 噩, tenth brother of *Ti-hwang* 地 皇.

三 教 勅 令 San-kiao ch'ih-ling, special order of the "three religions".

王 (靈 官) Wang-ling-kwan, a Taoist god (2).

井 Tsing, a well, a deep pit. Allusion is here made to the pagan custom of burning incense on the brink of the well before drawing water from it. This water is used afterwards in making a decoction of medicinal plants for curing diseases.

去 K'ü, to expel, to remove, to cure a disease.

病 Ping, sickness, illness, an ailment.

II. Full reading of the text.

The spirit *Tsoh-ngoh* 作 噩, who presides over the earthly branch *Yiu* 酉, orders in the name of the "three religions", *Wang-ling-kwan* 王 靈 官 to impart to the water of the well the power of curing this disease.

---

(1) See Vol. II. p. 167.

(2) See Vol. III. p. 269. Where the genealogy, functions and worship of this god are described.

N° 87. CHARM FOR CURING A PERSON BORN IN THE "HSÜH" YEAR OF THE DOG (1).

I. Literal explanation of terms.

戌 宮 **Hsüh-kung,** the palace of the spirit who presides over the earthly branch *Hsüh* 戌. His name is *Yen-meu* 閻 茂 (2), eleventh brother of *Ti-hwang* 地 皇.

三 教 勅 令 **San-kiao ch'ih-ling,** special order of the "three religions".

臣 **Ch'en,** a minister, a courtier. Chinese statesmen use it for I in their memorials; I, the high officer.

六 丁 **Luh-ting,** the six gods *Luh-ting*.

六 甲 **Luh-kiah,** the six gods *Luh-kiah* (3).

II. Full reading of the text.

The spirit *Yen-Meu* 閻 茂, who presides over the earthly branch *Hsüh* 戌, is ordered in the name of the "three religions", to proceed personally to the patient's bedside, together with the 12 cyclic gods *Luh-ting* and *Luh-kiah*, and restore him to health.

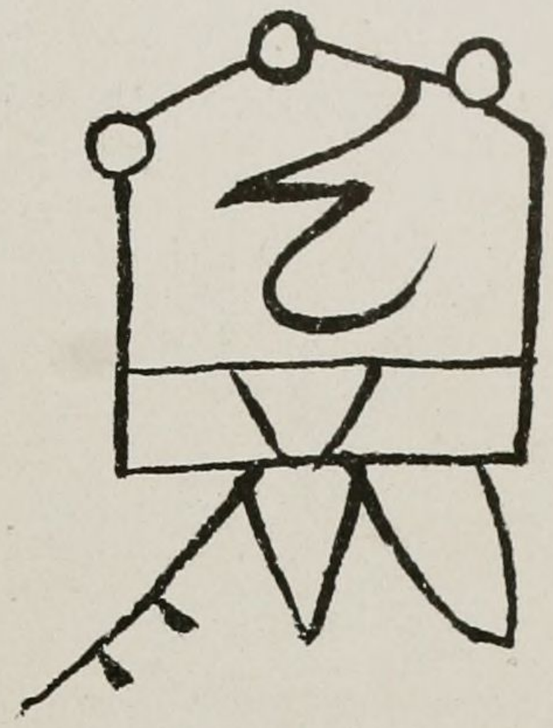
---

(1) See Vol. II. p. 167.

(2) This cyclic god was originally the eleventh brother of the "heavenly ruler" *T'ien-hwang* 天 皇, a fanciful Taoist deity like the "earthly ruler". The latter had but 10 brothers, and so borrowed two from the "heavenly ruler" to complete the number of his 12 branch gods (See Part II. Ch. III. art 17. The Chinese Pantheon).

(3) See on these 12 cyclic and horary gods. Vol. III. p. 233, 266.

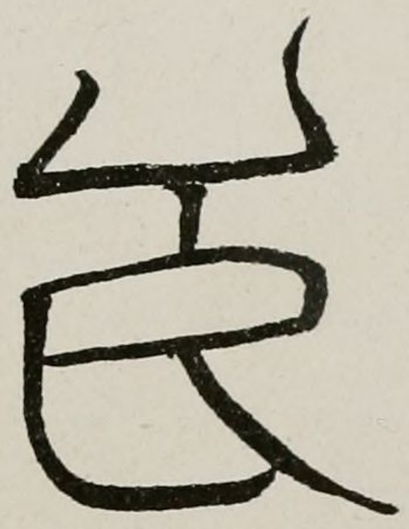
宮戍



三教

勅令

臣



N° 87

六甲

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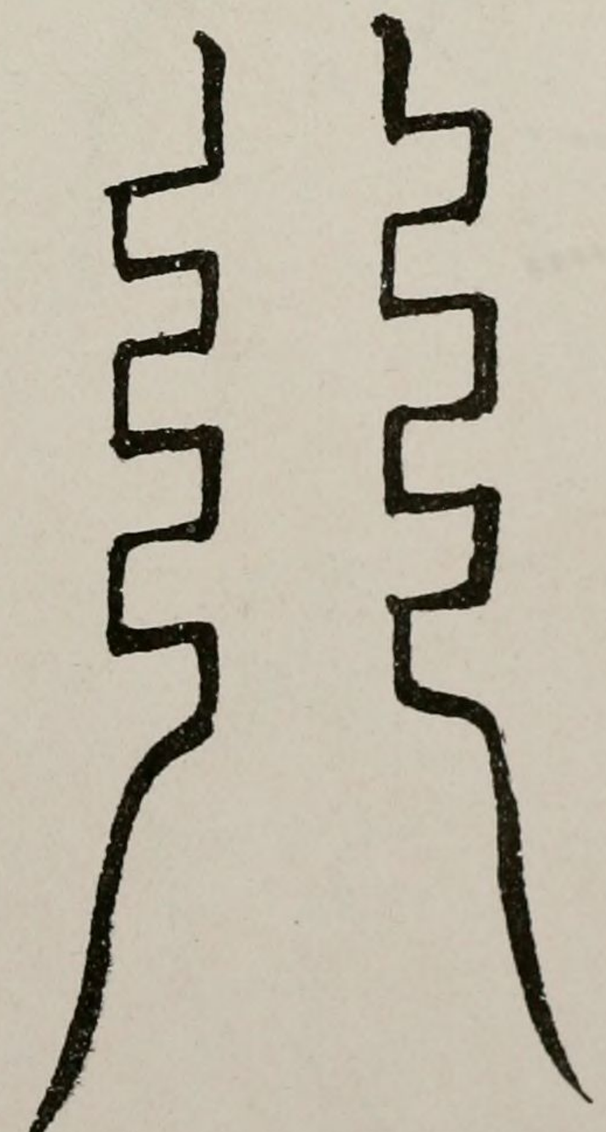

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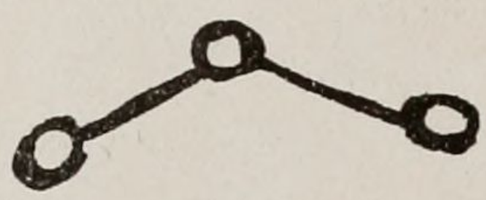
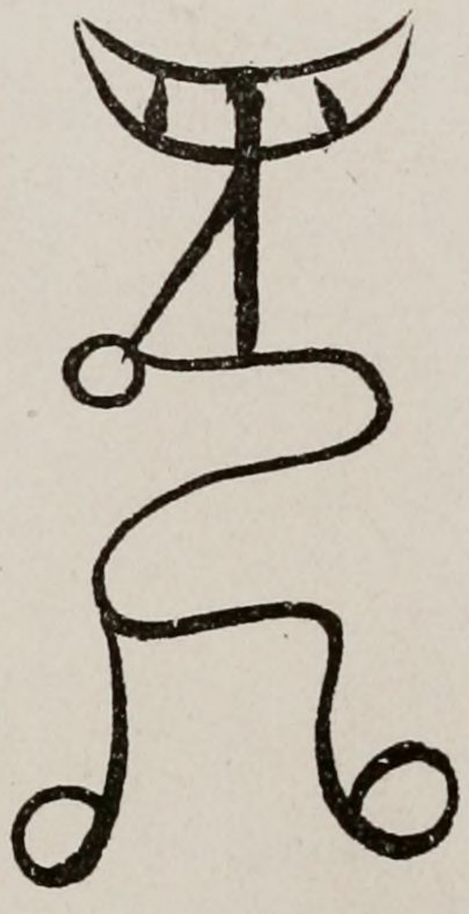


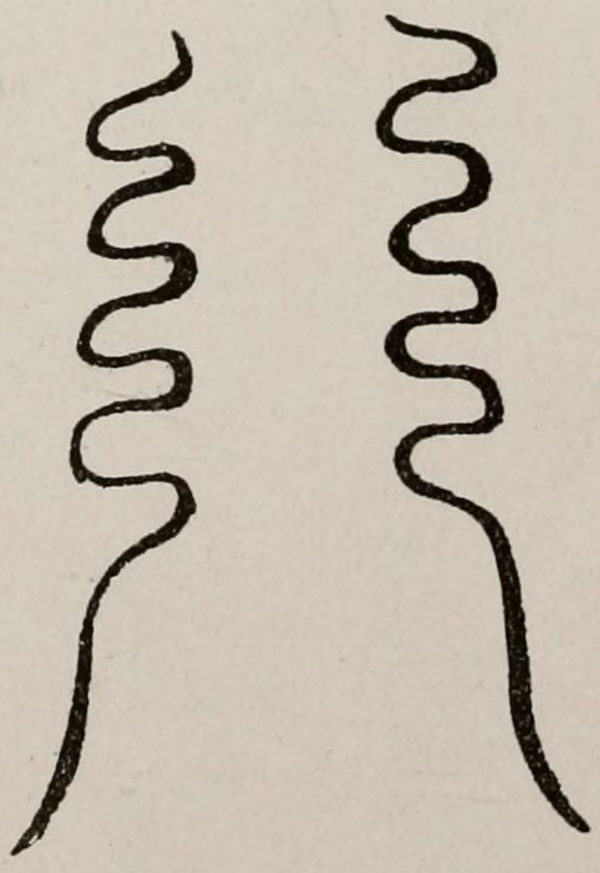
三 教



天 罡

N° 88

八 節



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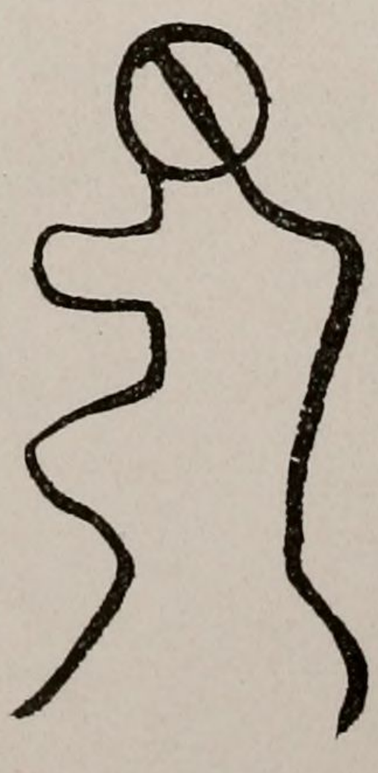


玄

N° 88. CHARM FOR CURING A PERSON BORN IN THE "WU" YEAR OF THE HORSE (1).

I. Literal explanation of terms.

亥 宮 Hai-kung, the palace of the spirit who presides over the earthly branch *Hai* 亥. His name is *Ta-yuen-hsien* 大 淵 獻 (2), twelfth brother of *Ti-hwang* 地 皇.

三 教 San-kiao, the "three religions".

天 罡 T'ien-kang, the four stars in the bowl of the Dipper (3).

八 卦 Pah-kwa. the eight diagrams, said to be invented by *Fuh-hsi* 伏 羲, and deemed all-powerful for expelling demons and noxious influences known as *Pih-sieh* 逼 邪 (4).

八 節 Pah-tsieh, the 8 regular periods or divisions of time, that is the solstices, equinoxes, and the beginning of the four seasons. The popular expression *Sze-shi pah-tsieh* 四 時 八 節 (4 seasons and 8 periods), means the whole year round, constantly, unfailingly.

亥 Hai, the name and signature of the cyclic god himself.

II. Full reading of the text.

The spirit who presides over the earthly branch *Hai* 亥, orders in the name of the "three religions", the four stellar gods of the Dipper, *T'ien-kang* 天 罡, assisted by the magic power of the eight diagrams, to expel all pernicious and spectral influences. Signature of the cyclic god *Hai* 亥 himself.

---

(1) See Vol. II. p. 167.

(2) Originally the 12th son of the "heavenly ruler" *T'ien-hwang* 天 皇, he was transferred to the "earthly ruler" *Ti-hwang* 地 皇, and became the god presiding over the twelfth earthly branch (See Part II. Ch. III. art. 17. The Chinese Pantheon).

(3) They are the four guardians found at the gateways of Buddhist temples. Williams. Dictionary of the Chinese Language 罡.

(4) The *Sieh* 邪 are abnormal, incorrect breaths or influences, spectres that cause disease. De Groot. The Religious System of China. Vol. V. p. 467 (Demonology).

N° 89. CHARM PRESERVING FROM AN EPIDEMIC, 1907 (1).

I. Literal explanation of terms.

五 **Wu,** five.

雷 **Lei,** thunder, the god of the thunderbolt and his assistants. These are *Lei-tsu* 雷祖, the father of thunder, and his 4 associates, namely the god of the thunderbolt, the mother of lightning, the ruler of the wind (the Chinese Æolus) and the master of rain (2).

The expression *Wu-lei* 五雷 has also another mysterious meaning, and signifies the *super-human* ministry, or assembly of gods, who preside over thunder, winds and storms.

鎮 **Chen,** to guard, to protect, to restrain and forestall evil influences, as pagodas or peaked hills do.

II. Full reading of the text:

The five gods, presiding over the "Ministry of the thunderbolt", protect this abode from all evil influences (3).

---

(1) See Vol. II. p. 168, where this charm is briefly described.

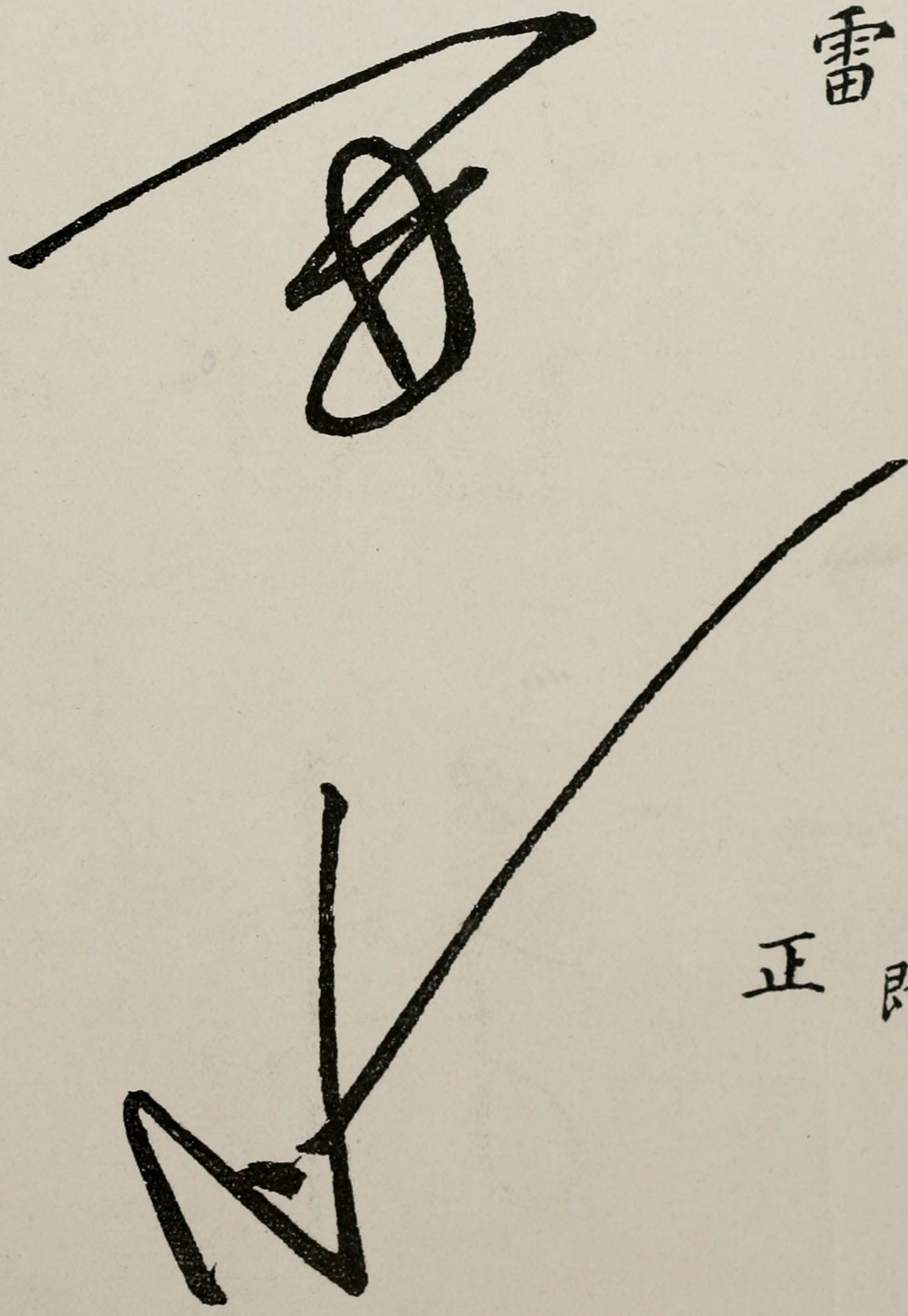
(2) See Vol. III. p. 230, 231, 237, 246. note 2.

(3) Demons and spectres perform in the universe the leading part in the distribution of evil, and hence visit mankind with disease. The disastrous influence of demons is never so much felt and feared as in times of epidemics. A roaring trade is then driven in charms, amulets, and demon-expelling medicines. De Groot. The Religious System of China. Vol. V. p. 705 (Demonism in Pathology).

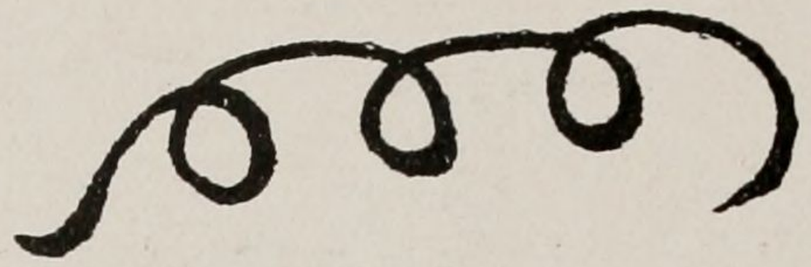
五

N° 89

雷



正即鎮



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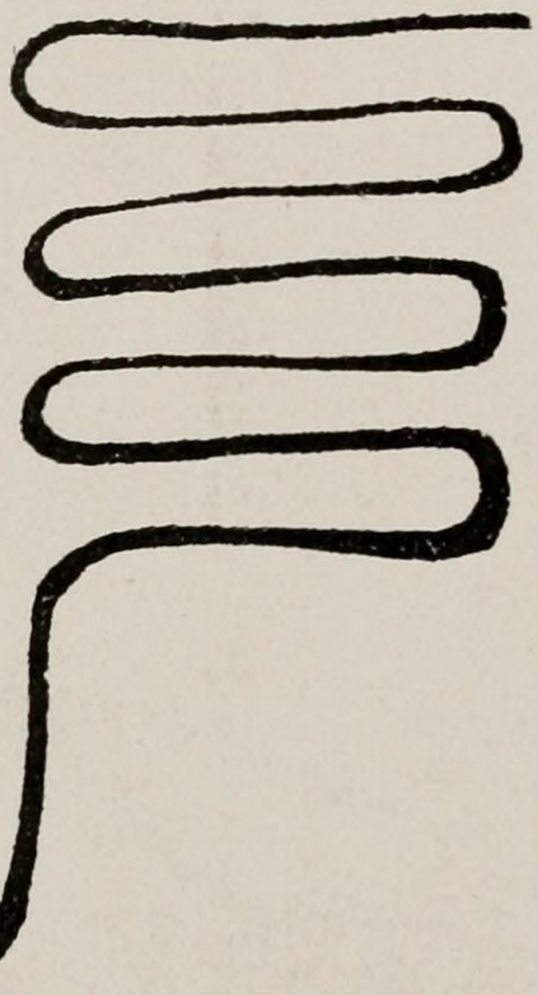
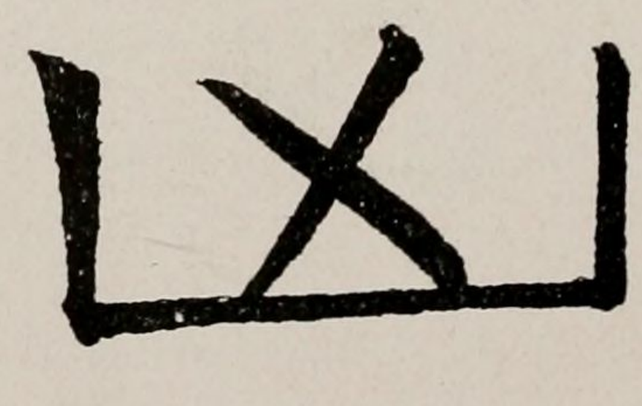
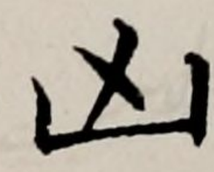
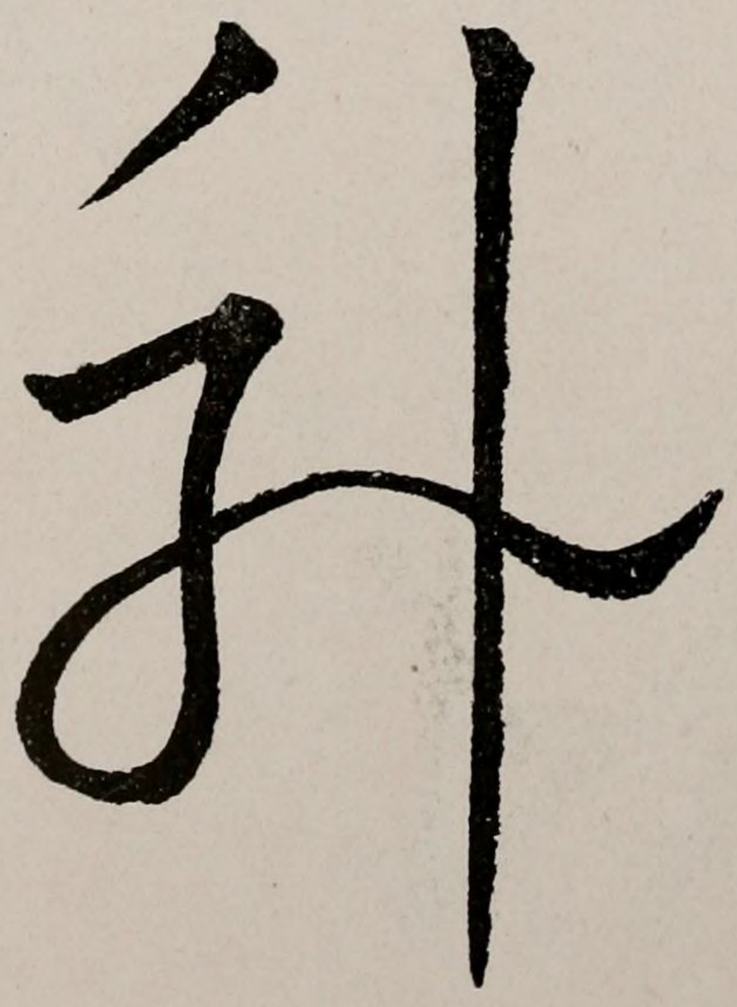


六丁

N° 90







神

N° 90. ANOTHER CHARM FOR WARDING OFF EPIDEMICS (1).

I. Literal explanation of terms.

三 清 **San-ts'ing,** the "Three Pure Ones", who compose the Taoist Trinity (2).

六 丁 **Luh-ting**, the six cyclic gods *Luh-ting* (3).

凶 **Hsiung,** evil, malevolent, wicked, cruel (4).

神 **Shen,** demons, spectres. That is those malignant beings that spread epidemics and cause desolation in the world.

II. Full reading of the text.

The "Three Pure Ones", forming the Taoist Trinity, order the six cyclic gods *Luh-ting* 六 丁, to expel all malignant demons and spectres that cause epidemics.

---

(1) See Vol. II. p. 169.

(2) The Taoist Trinity or "Three Pure Ones" are *Yuh-hwang* 玉 皇, the Pearly Emperor, and chief god of the Taoist Pantheon; *Tao-kün* 道 君 and *Lao-tze* 老 子. They are also called *T'ien-pao* 天 寶, *Ling-pao* 靈 寶, and *Shen-pao* 神 寶, or the heavenly, the mystic, and the spiritual jewel respectively. They inhabit the Three Taoist heavens *Yuh-ts'ing* 玉 清 (the Pearly Azure), *Shang-ts'ing* 上 清 (the Upper Azure), and *T'ai-ts'ing* 太 清 (the Supreme Azure). These abodes are 3 parts, into which Taoists divide the primordial cosmic space. See Vol. II. p. 206. — Part II. Ch. I. art. 2.

(3) See on these cyclic and horary gods. Vol. III. p. 233, 266.

(4) *Hsiung* 凶, pernicious or baneful in general. It is the opposite of *Kih* 吉 felicity, which the *Shen* 神, or good spirits and gods bestow, especially in requital of sacrifices offered to them. De Groot. The Religious System of China. Vol. V. p. 466 (Demonology).

N° 91. TAOIST CHARM FOR WARDING OFF CONTAGIOUS DISEASES (1).

I. Literal explanation of terms.

三 教 **San-kiao,** the "three religions".

曰 **Yueh,** to utter, to prescribe, to order.

火 **Hwo**. fire, to burn, to consume. The trigram *Li* 離 ☲ (2), thirtieth of the 64 diagrams, or fifth of the 8 diagrams, refers to brightness, and signifies fire.

八 卦 **Pah-kwa,** the eight diagrams (3).

山 **Shan,** a mountain, hills, heights. The trigram *Ken* 艮 ☶, third of the eight diagrams, corresponds to mountains.

This charm alludes to a custom, which unfortunately prevails in many parts of China. At the close of the Autumn season, the dry grass on mountain sides is set on fire. During the night, the hill-sides appear all ablaze, and immense streaks of fire curl and ascend to the summit. The whole population of the country goes out to contemplate the spectacle. Taoist priests, *Tao-shi* 道士 urge the people to this practice, as it is considered necessary for the expulsion of evil spirits. It is mainly for the purpose of expelling demons and spectral influences that the mountain is set on fire.

II. Full reading of the text.

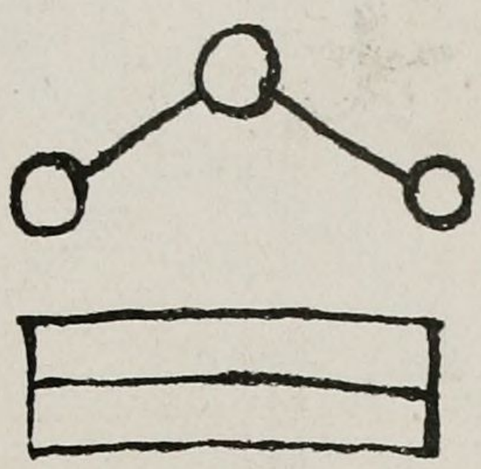
The "three religions" prescribe that the mountain be set on fire, in order to expel all malignant demons that cause epidemics.

---

(1) See Vol II. 170. Charm for warding off contagious diseases.

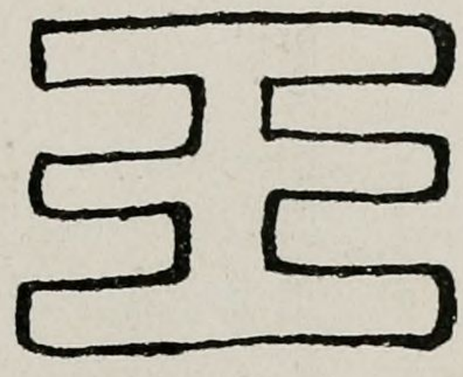
(2) The Author follows the posterior arrangement of the 8 diagrams, adopted from a passage in the Confucian commentary. Legge says on this trigram, "it represents fire and light, and the sun as the source of both of these. Its attribute is brightness" (The *Yih-king*. 30th trigram. p. 121. Oxford Edition, 1882).

(3) See Vol. II. p. 223. note 1. Their origin and use in divination and geomancy.



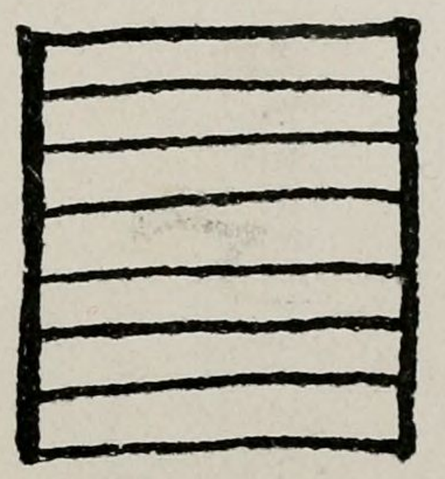
三 教

曰

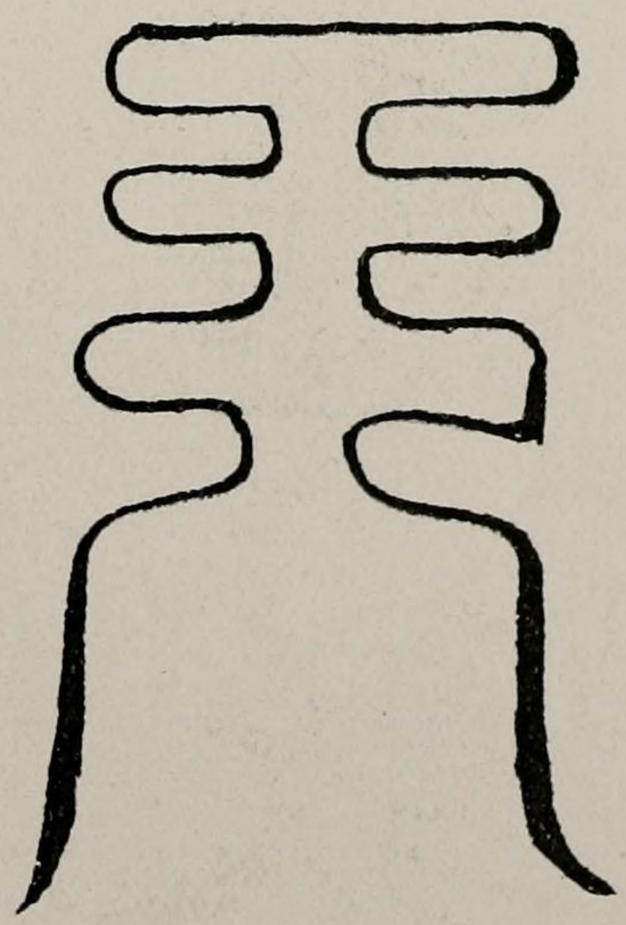


離 即火(卦)

N° 91

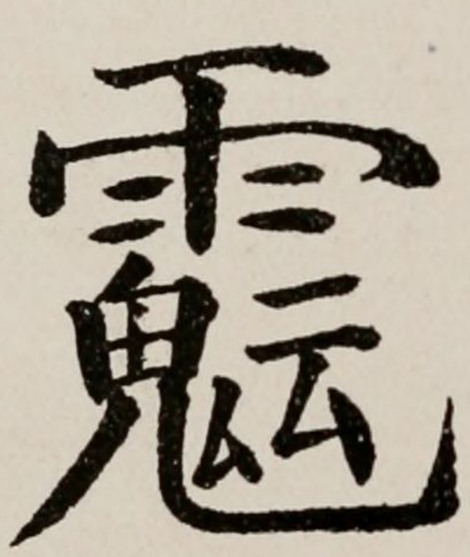


八 卦



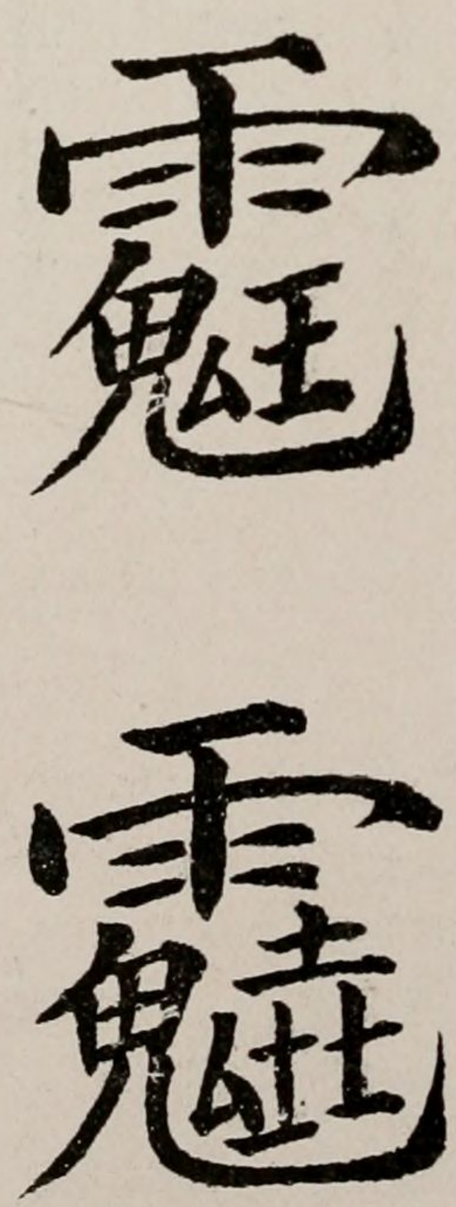
艮 (山)

雷公

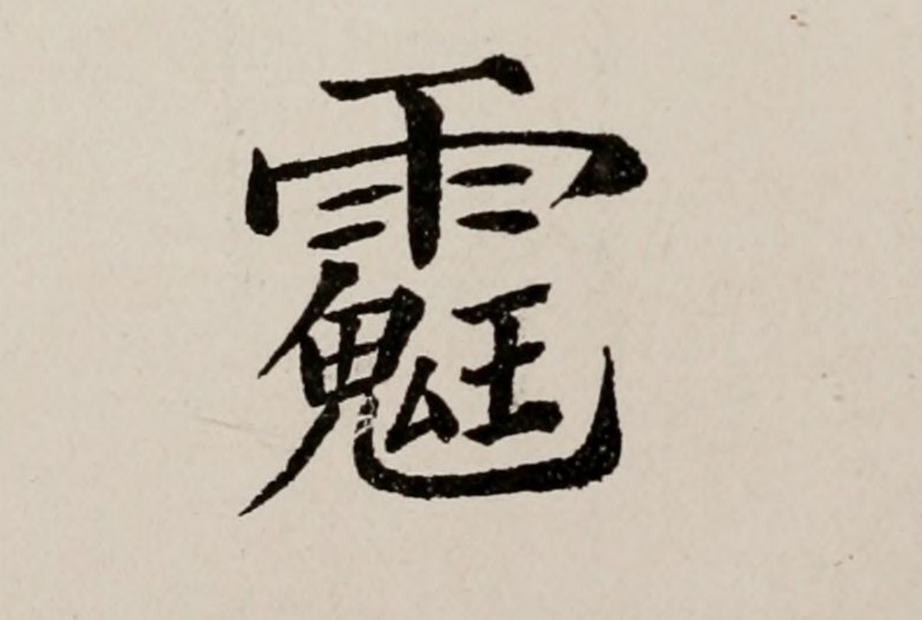


云即雲板

N° 92



王即鬼王



N° 92. CHARM CURING FROM COUGH (1).

I. Literal explanation of terms.

敕 令 Ch'ih-ling, special order, an Imperial command. The order is here given by *Yuh-hwang* 玉 皇, the "Pearly Emperor", and chief god of the Taoist pantheon (2).

雷 公 Lei-kung, the god of thunder.

雲 板 Yun-pan, the cloudy board. In China, visitors are announced at the residence of an official or monastery by tapping an iron plate. Magistrates also use a similar slip of wood or ivory, and strike therewith the desk when giving sentence against criminals. Here the thunder-god wields his mallet and chisel to produce the thunderbolt.

鬼 王 Kwei-wang, the king of the demons.

妖 Yao, a sprite, an imp; an ominous, ill-boding, evil-producing ghost (3).

煞 Shah, baleful, malignant, murderous (4). Here the 72 stellar gods known as *Ti-shah* 地 煞, enemies of man and causes of all infirmities and ailments.

II. Full reading of the text.

The "god of thunder" is hereby specially ordered to take his mallet and chisel, and strike with the thunderbolt the king of the demons, all mischievous spectres, and the malignant stellar gods *Ti-shah* 地 煞, who cause infirmities and ailments.

---

(1) See Vol. II. p. 171.

(2) See Vol. II. p. 206. note 2.—p. 210. note 3.

(3) To denote that a "*Kwai*" 怪 (haunting ghost) bears a malevolent character, the word *Yao* 妖 is often prefixed to it. It is also used substantively for "spooks". De Groot. The Religious System of China. Vol. IV. p. 430.

(4) This word means "murderous, killing", hence all dangerous influences, and whatever destroys the happiness of man. De Groot. The Religious System of China. Vol. V. p. 768.

N° 93. CHARM FOR STOPPING VOMITING (1).

I. Literal explanation of terms.

佛 **Fuh,** the Chinese name of Buddha.

普 化 **P'u-hwa,** to change totally, to cure.

Buddhist priests invoke Buddha in their litanies, under the title of "universal healer, honoured of Heaven", *P'u-hwa T'ien-tsun* 普化天尊. Another healing Buddha, *Yoh-shi-fuh* 藥師佛 (2), is also invoked under the same title. This charm is based on the all-powerfulness of Buddha's name, and the magic formula "*Om! mani padme hum*" (3), Oh! the jewel of creation in the Lotus (4), which the Chinese transliterate as follows: *Ngan-ma-gni-hung* 唵嘛呢轟. Thanks to Buddha and this magic formula.

六 日 乃 順 **Luh-jeh nai-shun,** the six days will be prosperous, that is one's whole life.

一 片 忠 心 **Yih-p'ien chung-sin,** I pledge you my word.

II. Full reading of the text.

I, Buddha, the "universal healer" of mankind, hereby deliver thee from this ailment through the magic formula "*Om! mani padme hum*", Oh! the jewel of creation in the Lotus. Henceforth may happiness attend thee all the days of thy life. My word is pledged thereto.

---

(1) See Vol. II. p. 172.

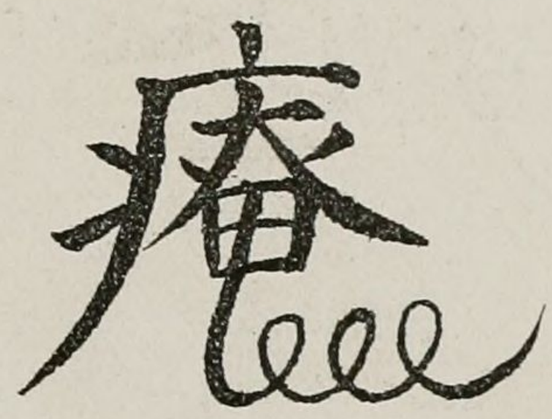
(2) *Baishajyaguru Buddha*, the healing teacher. This fabulous Buddha removes suffering and lengthens life. He is in fact but the symbol of these two ideas. He is assisted by a pair of medical Bodhisattvas, *Yoh-tsang* and *Yoh-wang*. His palace is in the Eastern part of the Buddhist universe. Edkins. Chinese Buddhism. Ch. 13. p. 235.

(3) These Tibetan words are a powerful charm against evil and ward off noxious influences. There are not, however, as popular in China as they are in Tibet, where they are seen everywhere inscribed on pillars, walls etc. Eitel. Sanscrit-Chinese Dictionary. p. 87.

(4) The Lotus-flower is the symbol of the evolution of Buddhist worlds from eternal cosmic matter. Beal. A Catena of Buddhist Scriptures from the Chinese. p. 11.

佛

普

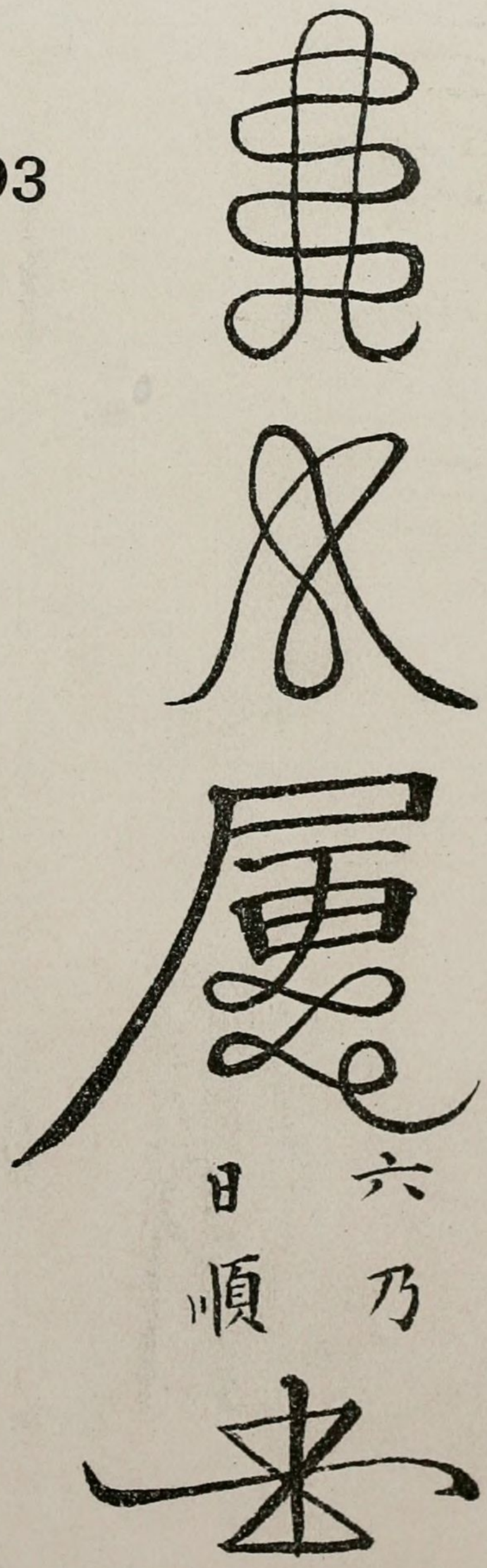


庵

N° 93

馬即嗎

尼



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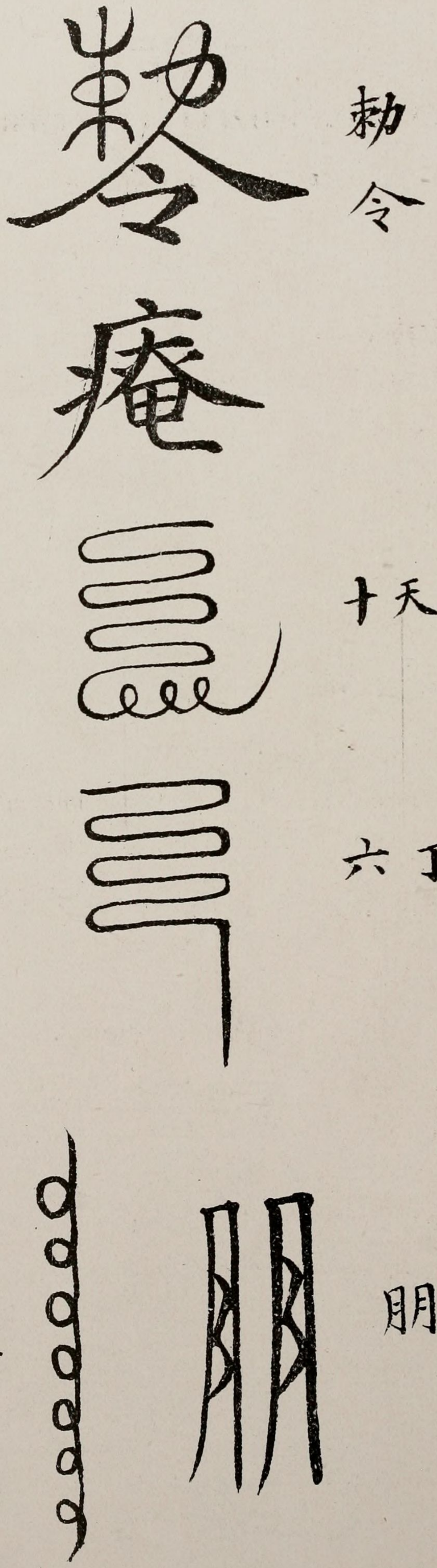


勅令

十天干

六丁

日月

七星

N° 94

N° 94. CHARM FOR RELIEVING EXCESSIVE THROBBING OF THE HEART (1).

I. Literal explanation of terms.

勅 令 Ch'ih-ling, a special order, an Imperial command. Here it emanates from one of the great Taoist divinities (2).

唵 Ngan, equivalent to "*Om*", the first word in the Tibetan incantation "*Om! mani padme hum*". Taoists have borrowed this magic formula from Buddhists, and employ it whenever opportunity offers. By simply uttering this simple word "*Om*", or its Chinese equivalent "*Ngan*", all diseases are cured. This word "*Ngan*" resembles in sound another "*Ngan*" 安, meaning peace, health, hence through a pun on the word, the latter idea is that conveyed here to the reader.

十 天 干 Shih-t'ien-kan, the 10 heavenly stems, that is throughout the whole year, constantly, unfailingly.

六 丁 Luh-ting, the six cyclic gods *Luh-ting*.

七 星 Ts'ih-sing, the 7 stars in the constellation of the Great Bear. Together with the 6 cyclic gods, they counteract and destroy demons in the world.

朋 P'eng, friends, associates. Let these gods co-operate in order to expel the maleficent spirits, who cause the disease.

II. Full reading of the text.

The supreme Taoist divinity hereby orders that health be restored. Let the six cyclic gods *Luh-ting*, and the seven stars in the constellation of the Great Bear, unite their efforts, and expel the evil spirits that cause this disease.

---

(1) See Vol. II. p. 173. This charm is first pasted over the chest, then burnt, and the ashes mingled with wine, are administered to the patient.

(2) *Yuh-hwang* 玉 皇, the "Pearly Emperor", or another of the Taoist Trinity. See Vol. II. p. 206. note 2.

N° 95. CHARM FOR EXPELLING TYPHOID FEVER (1).

This charm comprises three distinct parts.

1° *Superscription.*

I. Literal explanation of terms.

眞 Chen, employed here for **鎭** *(Chen),* to repress, to guard, to protect.

全 Ts'üen, entirely, completely, perfectly.

聖 Sheng, holy, sacred, divine.

捸 Sheh, employed here for 攝 *(Sheh),* to pursue and seize, to help.

Full protection and divine help are hereby granted.

2° *The spell.*

1° Let the spirits who preside over the volcanoes of the East approach.

2° Let the spirits who control the noonday fiery chariot arrive.

3° Let the ferocious tigers, who escort the setting orb of the West, advance.

4° Let the "god of fire", assistant of *Chen-wu* **眞武** (one of the Immortal warriors), who presides over the North Pole, come thither.

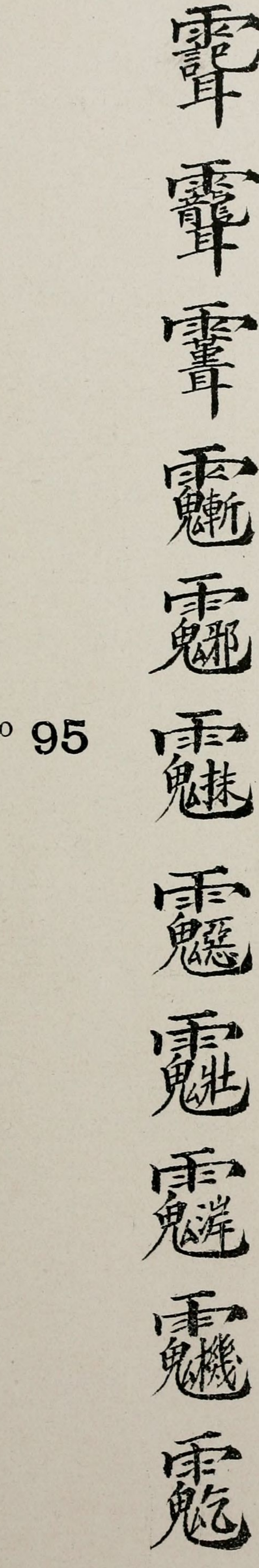
5° Let the Unicorn, that controls the central fire of the earth, arrive, and roast (2) the maleficent spirits who cause this disease (3).

---

(1) See Vol. II. p. 174.

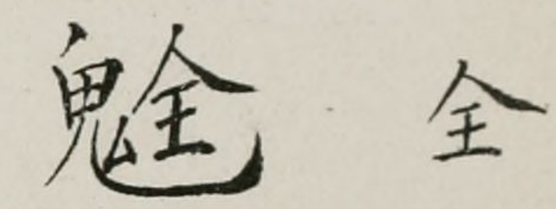
(2) The names and titles of various gods are inscribed upon charms. By burning them, demons are most successfully caught, fettered, imprisoned, tortured, burned, roasted, killed and drowned. De Groot. The Religious System of China. Vol. VI. p. 1044.

(3) One may ask who are all these demons? They are of the kind that produce cold chills, and have caused the first shivering of the fever in the patient. These are the real guilty wretches. Such at least is the popular idea, which, far from considering typhoid fever as a disease caused by heat, holds it rather to be caused by a chill or cold, *Shang-han-ping* 傷寒病 (illness caused by cold).

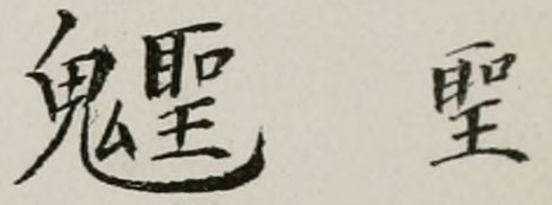


記龍董斬邪抹惡壯滓即安機乞

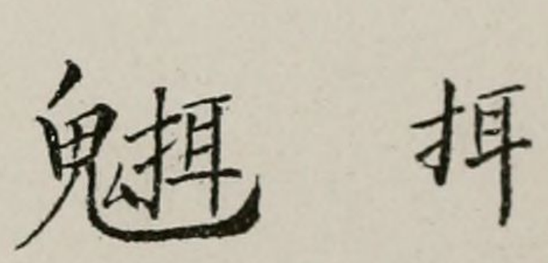
真



全



聖



揖

N° 95

3° *Intimidating threats.*

I. Literal explanation of terms

記 **Ki,** to remember, to recollect.
龍 **Lung,** a dragon (here the dragon of fire).
堇 **Kin,** employed here for 謹 *(Kin),* careful, attentive, to heed.
斬 **Chan,** to sunder, to cut in two, to behead.
邪 **Sieh**, malignant demons (1).
抹 **Moh,** to wipe clean, to obliterate, to dispel.
惡 **Ngoh,** evil, wickedness.
壯 **Chwang,** robustness, health.
安 **Ngan,** peace, tranquillity, contentment.
機 **Ki,** an occasion, an opportunity, a chance.
乞 **K'ih,** to give, to grant.

II. Full reading of the text.

Pay heed, Oh ! Dragon of fire, and behead those malignant demons, dispel the present dire disease, and avail thyself of the opportunity to grant health and peace of mind to the patient.

---

(1) The *Sieh* 邪 are abnormal, incorrect breaths or influences, spectres that cause disease. De Groot. The Religious System of China. Vol. V. p. 467 (Demonology).

N° 96. CHARM FOR CURING PERSISTENT STOMACH-ACHES (1).

I. Literal explanation of terms.

雷 **Lei,** thunder, the god of the thunderbolt, *Lei-kung* 雷公 (2).

雲 **Yun,** clouds.

勅令 **Ch'ih-ling,** a special order, an Imperial command.

由 **Yiu,** henceforth.

II. Full reading of the text.

The "god of thunder", *Lei-kung* 雷公 (3), from his seat amidst the clouds, specially orders that this ailment be henceforth cured.

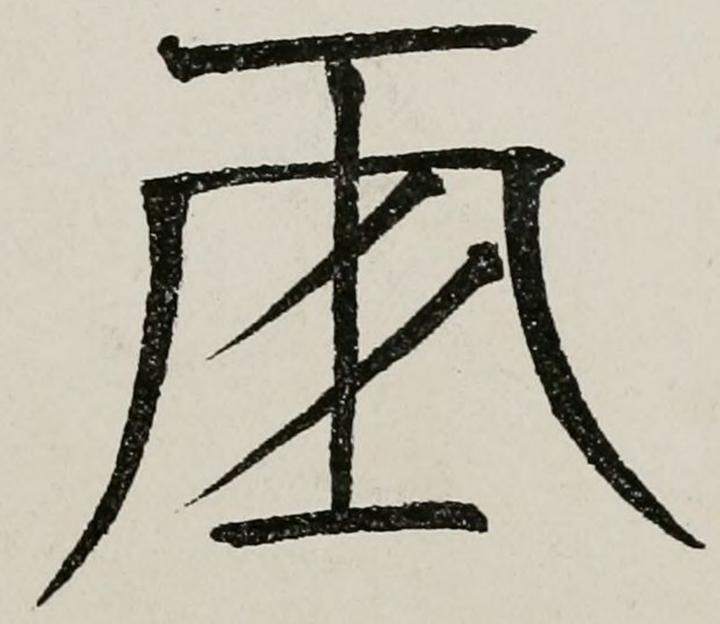
---

(1) See Vol II. p. 175. This charm is thus administered. Turnips are boiled down to a pulp and strained off. The paper charm is then burnt, and the ashes mingled with the decoction are given to the patient as a medicinal nostrum.

(2) The use of thunder and lightning charms is an essential part of the magic of Taoist religion. De Groot. The Religious System of China. Vol. VI. p. 1040 (The War against spectres).

(3) See on this Taoist god. Vol. III. p. 230, 231, 237. note 3, 246.

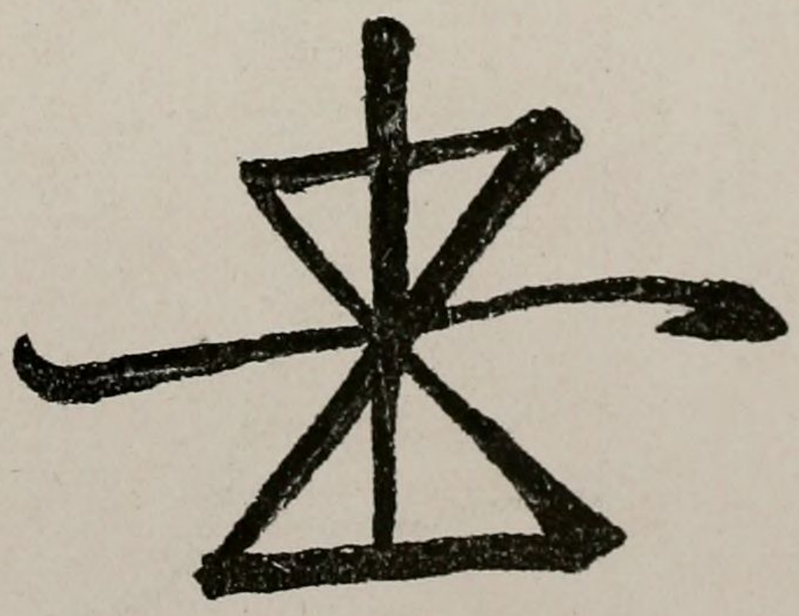
雷



雲

N° 96

勅令



由

勅令

災三

先

風

肚小

雪即水

十天干

N° 97

N° 97. CHARM CURING FROM DROPSY (1).

I. Literal explanation of terms.

勅 令 Ch'ih-ling, a special order, an Imperial command.

三 災 San-tsai, the three misfortunes, calamities. A Chinese expression meaning all kinds of suffering, misfortune in general. Only the upper part of the character *tsai* is drawn, but in magic style it is customary to read the "three misfortunes".

先 Sien, former, previous, that is the previous swelling. This is represented by the angle of the character *Fung* 風, wind, as if the wind swelled the abdomen of the patient.

小 肚 Siao-tu, the region of the bladder.

雪 Hsüeh, snow, congealed rain, water which swells the abdomen.

十 天 干 Shih-t'ien-kan, the 10 heavenly stems (2), i.e, the whole year round, constantly, perpetually.

II. Full reading of the text.

A divine order is hereby issued, commanding that all pain, the previous swelling of the abdomen, and the water which caused it, disappear for ever.

---

(1) See Vol. II. p. 176. The written charm must be first pasted over the abdomen. It is then burnt, and the ashes are administered to the patient.

(2) See on these heavenly stems. Vol. I. p. 142. note 1. Vol III. p. 262. note 2.

N° 98. CHARM CURING ALL KINDS OF HEART TROUBLE, HEADACHES AND DYSPEPSY.

I. Literal explanation of terms.

This charm comprises three distinct divine mandates.

1°

勅 令 Ch'ih-ling, a special order, an Imperial command.

四 天 王 Sze-t'ien-wang, the four demon-kings, who guard the four quarters of the world from *Asuras* 'monsters).

鬼 Kwei, the demon, the spectre that is endeavouring to enter the body of the patient, and attacks his head and heart, in order to supplant his soul.

2°

勅 令 Ch'ih-ling, a special divine order.

八 卦 Pah-kwa, the eight diagrams, attributed to *Fuh-hsi* 伏 羲, and employed by the Chinese for purposes of divination and geomancy.

3°

勅 令 Ch'ih-ling, a special order, a divine mandate.

治 Chi, to govern, to rule.

煞 Shah. malevolent ghosts, the 72 stellar gods known as *Ti-shah* 地 煞, and enemies of man.

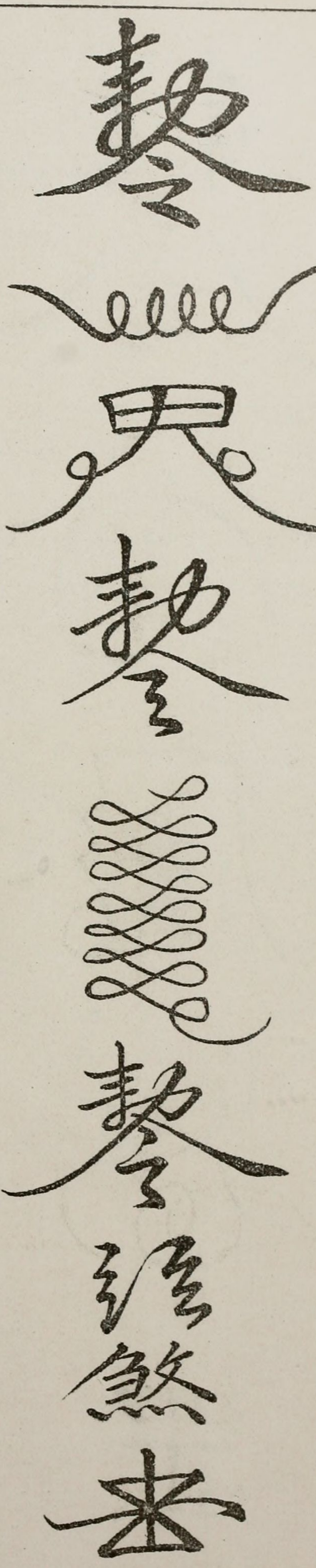
由 Yiu, henceforth.

II. Full reading of the text.

The four demon-kings, who guard the four quarters of the Buddhist world, are hereby ordered to expel the malignant demon, that endeavours to enter the body of So-and-So, and supplant his soul.

It is hereby enjoined to employ the "eight diagrams", in order to discover the author of the ailment, and expel all maleficent influences.

A special order is hereby issued to disarm the malignant stellar gods, enemies of man's happiness, so that the patient may henceforth enjoy perfect health and happiness.



勅令

四天王

鬼

勅令

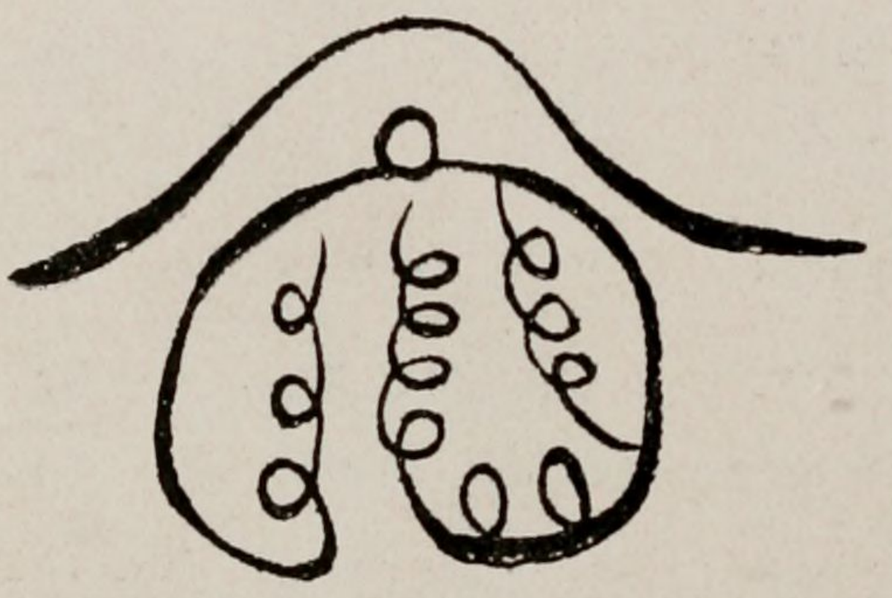
八卦

勅令

治

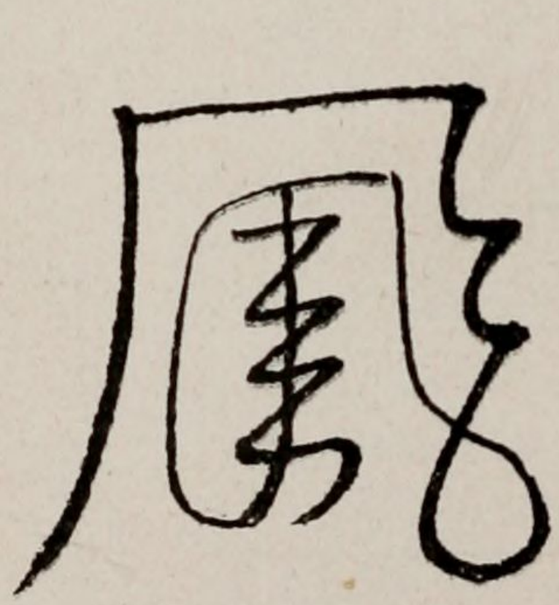
由

勅令

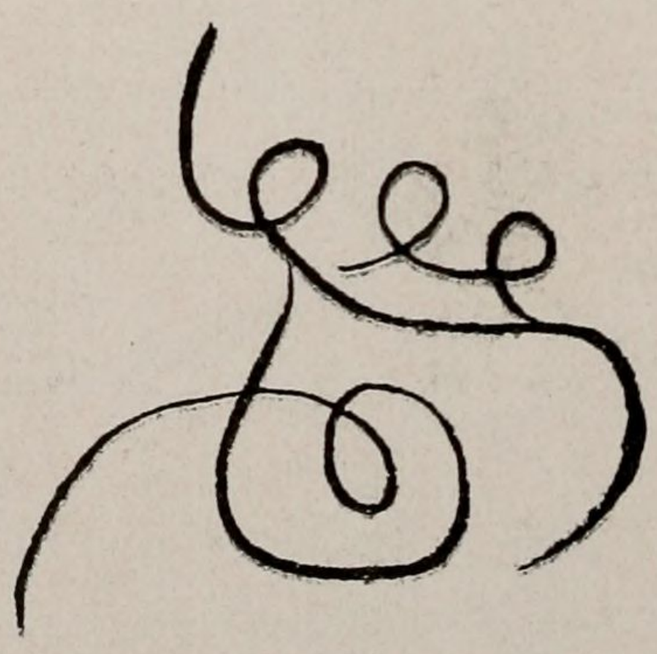


雷

N° 99



風



火

正

N° 99. CHARM SIMILAR TO THE PRECEDING ONE (1).

I. Literal explanation of terms.

勅 令 Ch'ih-ling, a special order, an Imperial command.

雷 Lei, thunder, the "god of thunder", the five gods presiding over the "ministry of the thunderbolt", especially the "mother of lightning", *Tien-mu* **電母**, and the "ruler of the wind", *Fung-peh* **風伯** (2).

風 Fung, the wind, a gale, a breeze.

火 Hwo, the fire. In the ordinary opinion of the people, the greater part of these diseases or ailments are held to be caused by the wind or excessive heat, hence they are generally called *Fung-ping* **風病**, *Hwo-ping* **火病** (wind and heat diseases).

罡 Kang, employed here for *T'ien-kang* **天罡**, a large star, the god who presides over it. Buddhists reckon 36 stars in this constellation; the four, however, which form the bowl of the Dipper, are specially called the *T'ien-kang* **天罡** (3).

II. Full reading of the text.

The "ministry of the thunderbolt" is hereby specially ordered to counteract the influence of the wind and heat, and the 36 stellar gods, *T'ien-kang* **天罡**, are to help in fully restoring the patient's health.

---

(1) See Vol. II. p. 178. This charm is but a variety of the preceding one. The purpose and method of employing it are also identical.

(2) See Vol. III. p. 230, 231, 237, 246, where the names of these gods are found, and their various functions described.

(3) See Vol. III. p. 253. Stellar gods are efficacious in counteracting the influence of evil stars, and protecting good folks.

N° 100. CHARM RELIEVING FROM COUGH (1).

I. Literal explanation of terms.

雷 **Lei**, thunder, the five gods presiding over the "ministry of the thunderbolt" (2).

令 下 **Ling-hsia**, to enjoin, to command.

壺 **Hu**, a pot, a jug. Here used for *Fu* 符, a charm. In several places throughout *Kiangsu* 江 蘇, these two words are similarly pronounced, hence one is easily employed for the other.

正 治 **Cheng-chi**, to govern, to rule, to reduce to order.

魔 **Mo**, a malignant spirit, a goblin, a devil.

煞 **Shah**, murderous, noxious, baleful influences. Here the 72 malignant stellar gods, known as *Ti-shah* 地 煞, and enemies of man.

王 靈 官 **Wang-ling kwan**, a Taoist god (3).

符 **Fu**, a charm.

正 治 出 斬 **Cheng-chi ch'uh-chan**, to reduce to order and behead.

鬼 王 **Kwei-wang**, the ruler of the demons.

II. Full reading of the text.

The gods, presiding over the "ministry of the thunderbolt", hereby command that the evil spirits and the 72 malignant stellar divinities, *Ti-shah* 地 煞, who have caused this ailment, be reduced to order. Let *Wang-ling-kwan* 王 靈 官 also write out a charm for the purpose of muzzling and beheading them, together with their maleficent ruler.

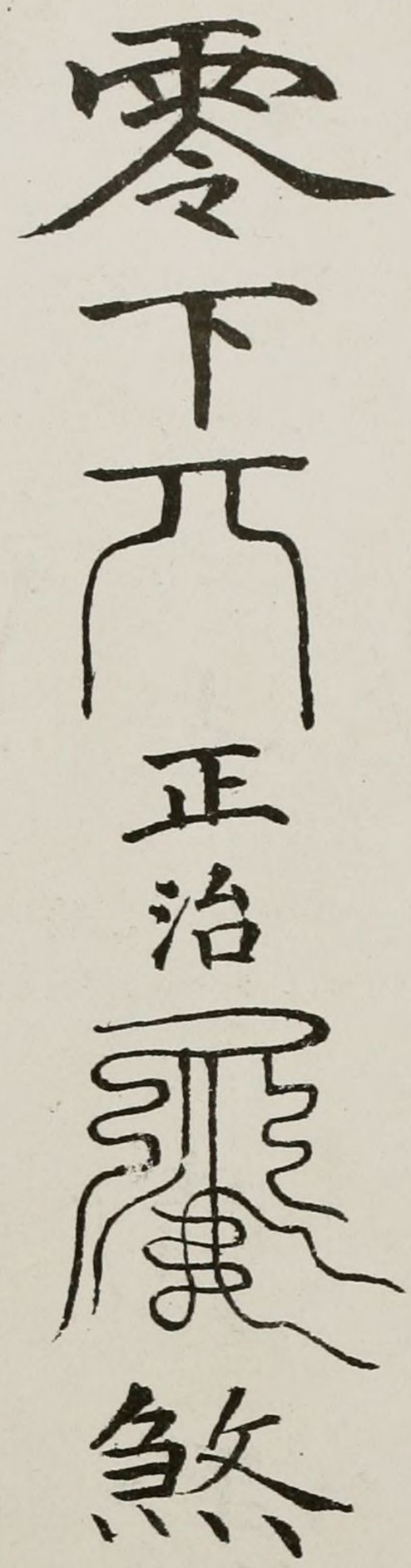
---

(1) See Vol. II. p. 179. This charm is in great demand by old people during the severe winter months.

(2) See Vol. III. p. 230, 231, 237. note 3, 246.

(3) See Vol. III. p. 269, where the genealogy, functions and worship of this god, are described.

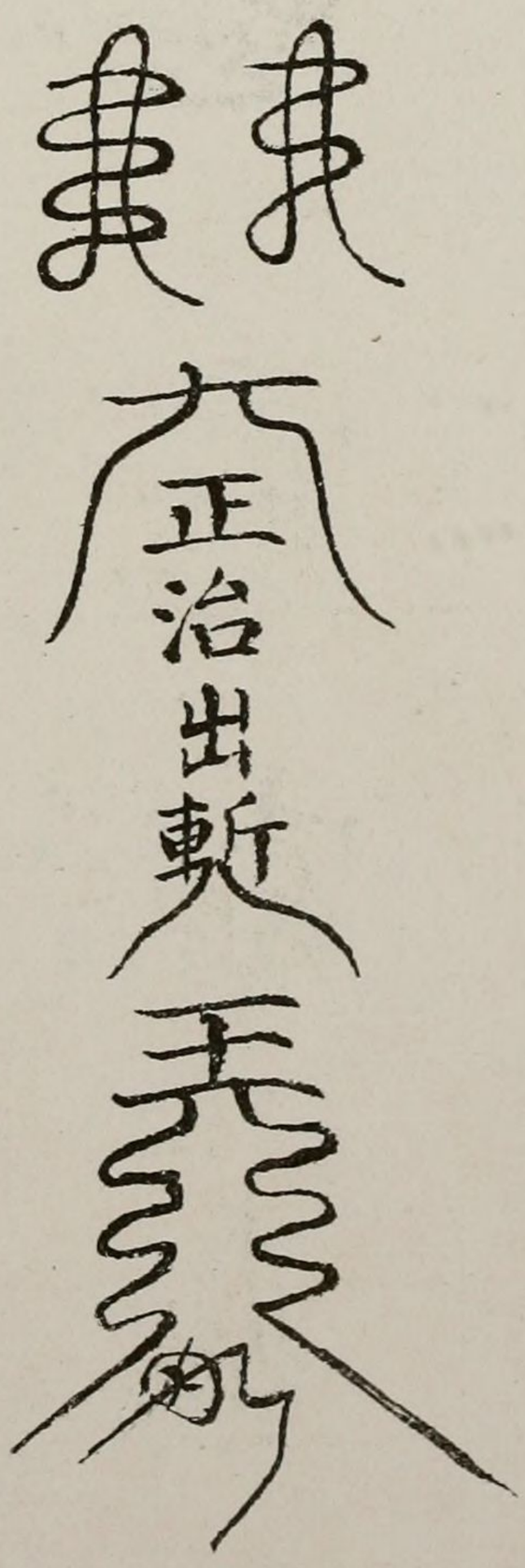
雷令下 壺 即符



正治魔煞

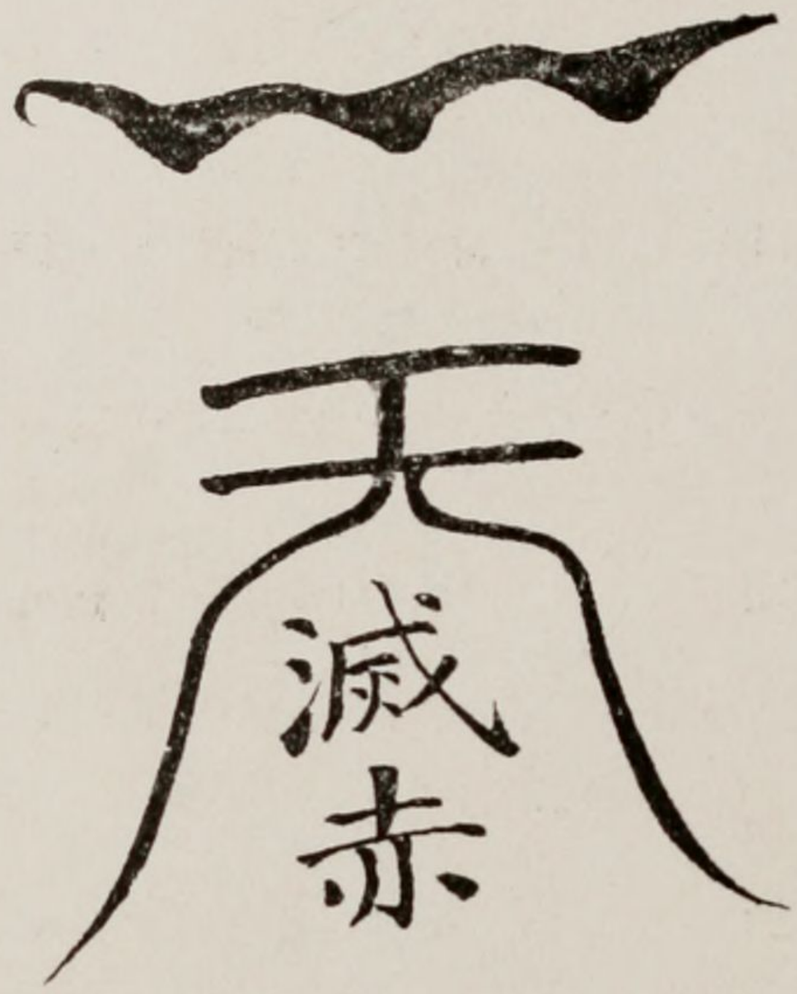
N° 100

令官 壺 即符



正治出斬

鬼王



勅令

壺 即符

滅赤

眼睛

N° 101

雷浮鬼

雷鬼雲

雷鬼開

雷鬼撒

雲

開

散

N° 101. CHARM FOR HEALING SORE EYES (1).

I. Literal explanation of terms.

勅 令 Ch'ih-ling, a special order, an Imperial command.

壺 Hu, a pot, a jug. Here used for *Fu* 符, a charm, the two words being similarly pronounced.

滅 赤 Mieh-ch'ih, to reduce the swelling, to cure the inflammation.

眼 晴 Yen-tsing, of the eyes.

雷 Lei, thunder, the "god of thunder", the five gods who preside over the "ministry of the thunderbolt" (2).

開 散 K'ai-san, to dissipate, to remove.

浮 雲 Feu-yun, the floating clouds, the mist, the film which obstructs the sight.

鬼 Kwei, (and is caused by) maleficent spirits (3).

II. Full reading of the text.

The supreme gods hereby specially order that the present inflammation of the eyes be cured, and command the "ministry of the thunderbolt" to dissipate the film which obstructs the sight, and has been caused by maleficent spirits.

---

(1) See Vol. II. p. 180. The eyes must be first rubbed with this marvellous charm. It is then burnt, and the ashes steeped in some beverage are administered to the sufferer.

(2) See Vol. III. p. 230, 231, 237. note 3, 246.

(3) *Kwei* 鬼, the disembodied spirit, a ghost, a spectre, a demon. The character is formed of a demon's *head* on a man's *legs*, with *crafty* added to denote its guile. Williams. Dictionary of the Chinese Language.

N° 102. CHARM CURING FROM ASTHMA (1).

I. Literal explanation of terms.

奄 **Ngan,** Chinese transliteration of the Tibetan word "*Om*". Eh! now therefore!

六 神 **Luh-shen,** the six household gods, *Kin-ki* 禁 忌, or exorcising genii, who expel and destroy demons (2).

煞 **Shah.** baleful, malignant, murderous. Here the 72 maleficent stellar gods, known as *Ti-shah* 地 煞, who obstruct the respiratory organs of the patient (3).

氣 **K'i,** the respiration, the breathing.

平 **P'ing,** regular, even.

II. Full reading of the text.

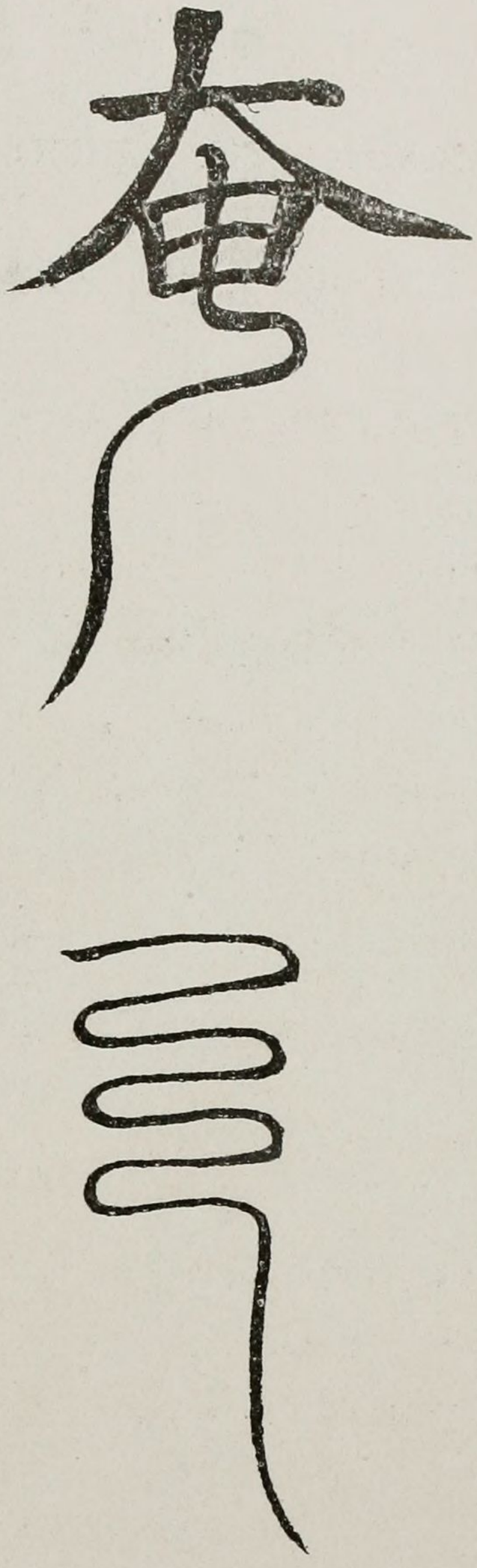
Eh! ye six household gods, *Kin-ki* 禁 忌, expel quickly the maleficent stellar gods, *Ti-shah* 地 煞, that obstruct the respiration of the patient, and let his breathing become regular.

---

(1) See Vol II. p. 181. This charm dries up the mucous membrane, and reduces the excessive need of expectorating. It is in great demand by those who live in damp and marshy places.

(2) See Vol. III. p. 261, where the names of these gods are found and their functions described.

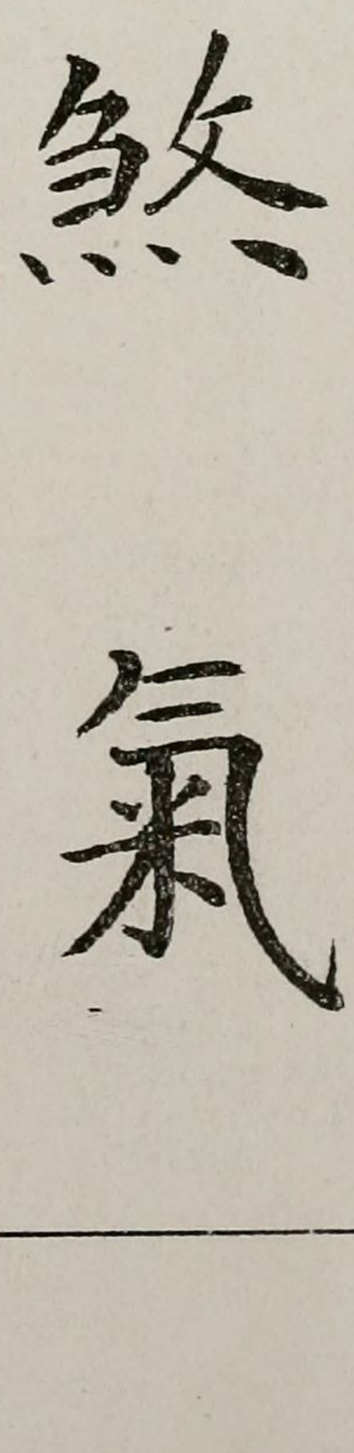
(3) See Vol. III. p. 277. note 4.



奄

六神

N° 102



煞

煞鬼

氣

氣即平

麥亞來

先腫消策毒散

N° 103

勅令

付分

先腫

消策毒散

普化

由

N° 103. CHARM FOR RELIEVING MUCOUS EXPECTORATION (1).

I. Literal explanation of terms.

勅令 **Ch'ih-ling,** a special order, an Imperial command.

分付 **Fen-fu,** to enjoin, to urgently insist on, to reiterate an order (2).

先 **Sien,** past, former, previous.

腫 **Chung,** inflated, swollen.

消 **Siao,** to lessen, to diminish, to destroy.

策 **Ch'eh,** to enjoin as a superior, to order explicitly.

毒 **Tuh,** a poison, a virus.

散 **San,** dispersed throughout the organism.

普化 **P'u-hwa,** to change, to transform, to cure.

由 **Yiu,** henceforth.

II. Full reading of the text.

A divine order is hereby issued, commanding that all swelling disappear, and that the noxious virus disseminated throughout the body be destroyed, and may never again injure the patient.

---

(1) See Vol. II. p. 182. Old people esteem this charm a wonderful remedy, for relieving mucous expectoration and difficult breathing.

(2) The injunction is given twice, in order to express more explicitly the ruler's will.

N° 104. CHARM FOR RELIEVING INFLAMMATION OF THE LUNGS AND CHEST (1).

I. Literal explanation of terms.

肉 **Juh,** flesh, the body of the patient. Let his whole body be refreshed by:

雪 **Hsüeh,** snow.

冰 **Ping,** ice.

霜 **Shwang,** hoar frost.

露 **Lu**. the dew.

寒 **Han,** cold.

凍 **Tung,** frost, to freeze, to congeal.

II. Full reading of the text.

Let the snow, ice, hoar frost, dew, wintry cold and frost, come and refresh the body of the patient.

---

(1) See Vol. II. p. 183. This charm is employed in cases of inflammatory diseases caused by the prolonged heat of the season. The written charm is burnt, and the ashes steeped in an infusion of plantain are administered to the patient.

N° 104

肉	即身
雪	雪
氷泳	氷
霜	霜
露路	露
霙	寒
凍	凍

霓　流　即雷

霓　凍

霙　氷

霙　霜相

霙　冷

N° 105

雪山車加

霙　止

霙　止

霙　止　即成

霙　澀　即鑱

霙　霜

N° 105. CHARM FOR STOPPING PERSISTENT PERSPIRATION (1).

I. Literal explanation of terms.

This charm assumes that all abundant perspiration is caused by excessive internal heat, which must be allayed by all means.

霤 Liu, water dripping from the eaves, especially from icicles, when the thaw sets in.

凍 Tung, frost.

冰 Ping, ice.

霜 Shwang, frozen dew, hoar frost.

冷 Leng, cold, chilly.

王 Wang, i.e., *Wang-ling-kwan* 王靈官, a Taoist god (2).

雪山 Hsüeh-shan. the snow-clad mountains, glaciers.

加轟 Kiah-hung, to roll down with deafening roar, to precipitate.

止止 Chih-chih, to cease, to stop suddenly.

成斷 Ch'eng-twan, to be completely arrested, discontinued.

霜 Shwang, frozen dew, hoar frost. Let his body become as frozen.

II. Full reading of the text.

Let the dripping icicles, frost, ice, frozen dew and wintry cold, allay the heat of the patient's body; let *Wang-ling-kwan* 王靈官 precipitate upon him the mountain snows. Let the perspiration be stopped, and let his body become cold as icy water.

---

(1) See Vol II. p. 184. This charm is administered as follows. Some grains of corn, already half-eaten by weevils, are boiled in water. The yellow-paper charm is then burnt, and the ashes mingled with the above decoction are administered to the patient. This remedy is of marvellous efficacy.

(2) See Vol. III. p. 269, where the genealogy, functions and worship of this god, are described.

N° 106. CHARM CURING FROM FEVER (1).

I. Literal explanation of terms.

佛 **Fuh,** the Chinese name of Buddha.

勅 令 **Ch'ih-ling,** orders, commands.

王 靈 官 **Wang-ling-kwan**, a Taoist god (2).

同 **T'ung,** jointly, together with.

四 天 王 **Sze-t'ien-wang,** the four heavenly kings.

同 **T'ung,** together with.

五 方 神 **Wu-fang-shen**, the spirits who preside over the five directions.

天 罡 **T'ien-kang,** the 36 auspicious stellar gods, that Buddhists place in the constellation of the Great Bear (3).

煞 **Shah,** baleful, malignant, murderous. Here the 72 stellar divinities, known as *Ti-shah* 地 煞, and enemies of man.

由 **Yiu,** henceforth.

II. Full reading of the text.

Buddha hereby orders *Wang-ling-kwan* 王 靈 官, assisted by the four heavenly kings, the spirits of the five directions, and the 36 auspicious stellar gods, *T'ien-kang* 天 罡, to expel forthwith the maleficent demons who have caused this fever.

---

(1) See Vol. II. p. 185. This charm is administered in a decoction of ginger.

(2) Such an order must in nowise surprise us in modern Buddhism. We shall see in Part II. (Biography of gods and goddesses), that *Wang-ling-kwan*, though belonging to the Taoist pantheon, is also found at the entrance to Buddhist temples, where he acts as guardian, together with the four demon kings, or *Maharajas*.

(3) See Vol. III. p. 253, 273.

佛勅

玉璽官

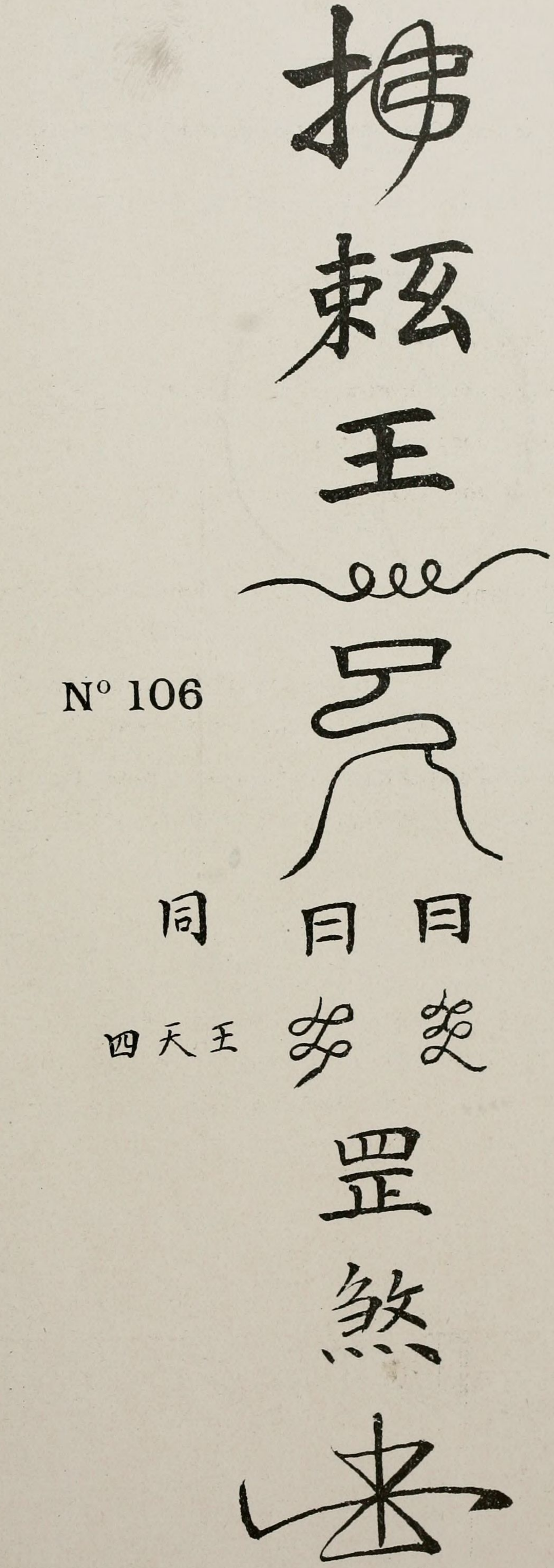
同

五方神

天罡

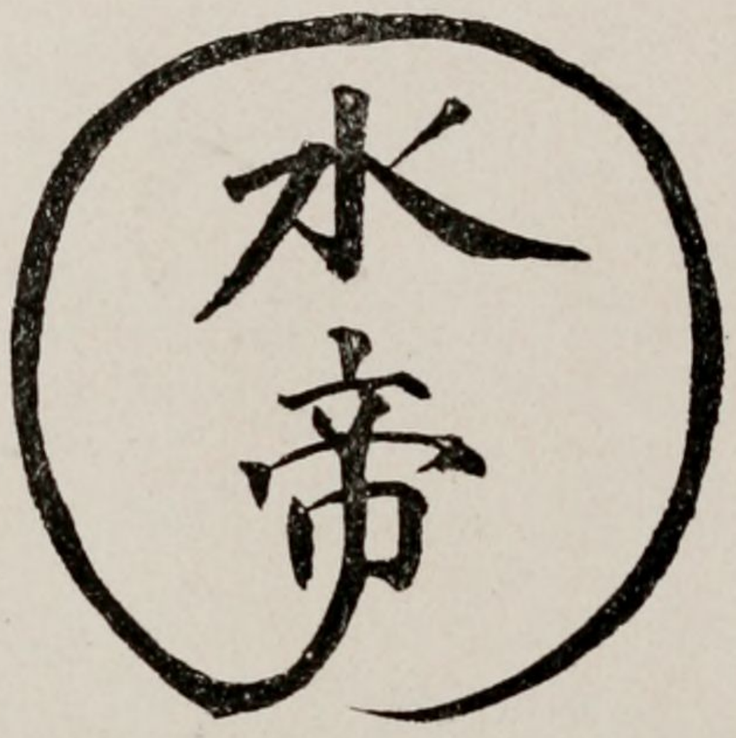
煞

由



N° 106

四天王



水帝

N° 107

N° 107. ANOTHER CHARM FOR ALLAYING FEVER HEAT (1).

This charm comprises two distinct parts, one the charm proper, and the other the incantation or spell.

The charm proper.

水帝 Shui-ti, the god who presides over water; also known as *Shui-kwan* 水官, the ruler of the watery element. He is the third of the "Three Primordial Powers" recognized by Taoist philosophy, viz., heaven, earth and water, over each of which a special deity presides.

The written charm is burnt, and over the ashes, placed in a vase, is pronounced the following spell.

The spell.

Let the gods who preside over the Nine Rivers of the Universe (2), and the rulers of the four great water-ways fill the atmosphere with snow, and cover the earth with hoar-frost. Let these orders be carried out without delay. Let the "Three Principles", the "Three Rulers", the "Three Emperors" (3) lend assistance, and allay forthwith the heat which has caused this fever.

---

(1) See Vol. II. p. 186.

(2) The Universe is China, the Ancients knowing no other country. The Nine Rivers are those whose course was regulated by *Yü* 禹 (B.C. 2205-2197). Among them are the Yangtze, the Han, Wei, Tsi, Hwai and Loh rivers. See Legge's Classics. Vol. III. p. 141 (The Tribute of *Yü*).

(3) These are the ancient legendary emperors of China, *Fuh-hsi*, *Shen-nung* and *Hwang-ti*. In Taoist mythology, they represent also a triad of subordinate divinities, who preside over heaven, earth and water. They are said to send down good and ill-fortune on men, and save the lost. Edkins. Religion in China. p. 115. — See also Vol. III. p. 254.

N° 108. CHARM FOR DISPELLING SADNESS AND ANXIETY (1).

I. Literal explanation of terms.

勅 令 Ch'ih-ling, a special order, a divine command.

五 雷 Wu-lei, the five spirits presiding over the thunderbolt (2)

罡 Kang, employed here for *T'ien-kang* 天 罡, a constellation in which Buddhists reckon 36 stars or stellar gods (3).

止 Chi, to arrest, to stop.

病 Ping, the ailment, the pain.

II. Full reading of the text.

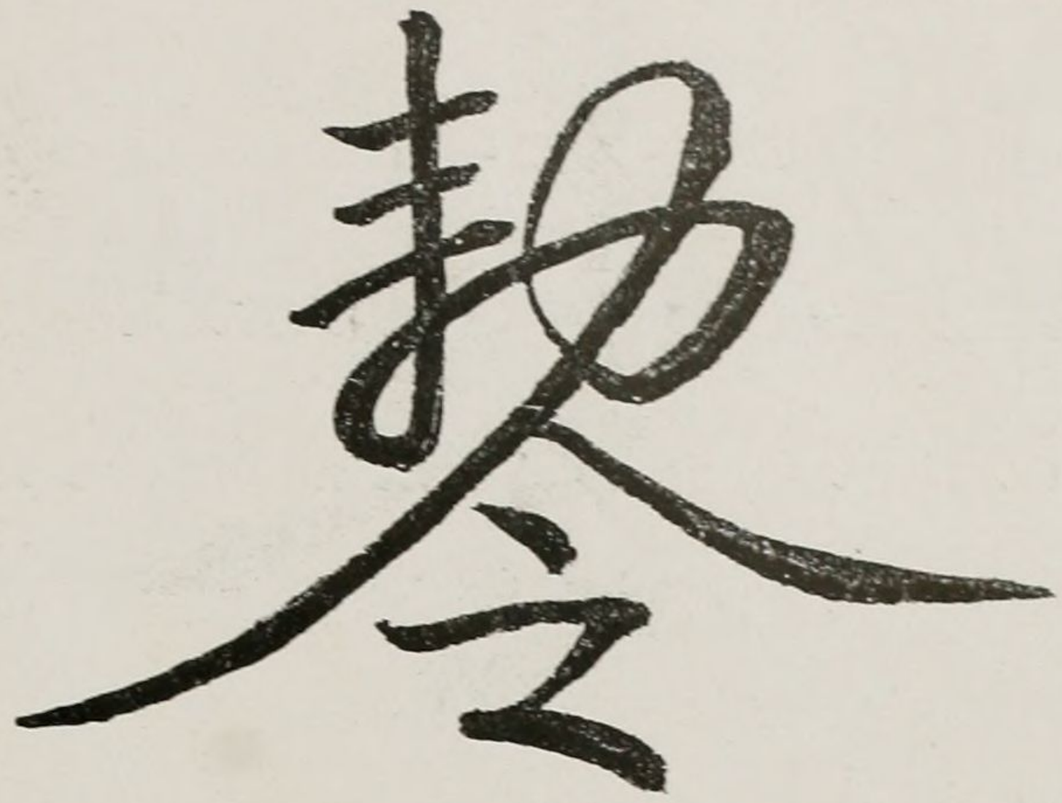
It is hereby enjoined upon the five gods presiding over the "Ministry of the thunderbolt", and the 36 stellar gods, *T'ien-kang* 天 罡, to restore the patient to health, and dispel all sadness and anxiety which prey on his mind.

---

(1) See Vol. II. p. 187. This charm is first affixed in the patient's bedroom. It is then burnt, and the ashes steeped in tea are administered to him.

(2) See on these thunder gods. Vol. III. p. 230, 237. note 3, 246.

(3) See Vol. III. p. 253. Stellar gods are efficacious in counteracting the influence of evil stars, and protecting good folks.



勅令五雷病止罡

N° 108

黑雲

N° 109

令勅

黑　雲

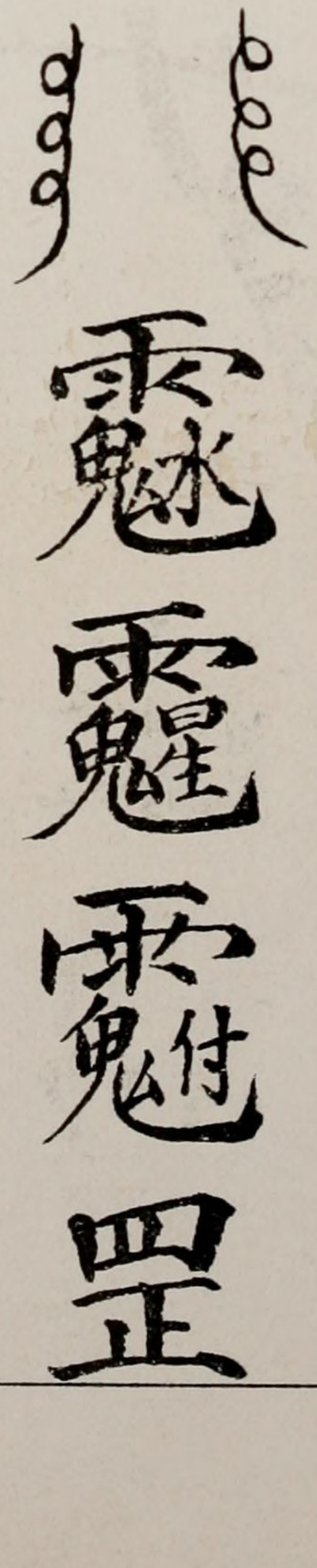
四肢

五腸

六肺

雷水鬼星

府鬼罡



N° 109. ANOTHER FEAR-DISPELLING CHARM (1)

I. Literal explanation of terms.

勅 令 Ch'ih-ling, a special order, a divine command.

黑 雲 Heh-yun, dark, black clouds, that is sickness and calamity.

身 Shen, the human body, which comprises the four limbs, *Sze-chi* 四 肢; the five viscera, *Wu-ch'ang* 五 腸; and the six organs, *Luh-fei* 六 肺.

雷 Lei, thunder, the spirits presiding over the "Ministry of the thunderbolt" (2).

水 星 府 Shui-sing-fu, the ministry or gods who preside over the planet Mercury (3).

罡 Kang, employed here for *T'ien-kang* 天 罡, a constellation in which Buddhists reckon 36 stars or stellar gods (4).

鬼 Kwei, a ghost, a spectre, a demon.

II. Full reading of the text.

It is hereby ordered to restore bodily health and peace of mind to the patient. Let the gods who preside over the "Ministry of the thunderbolt" and the planet Mercury, *Shui-sing* 水 星, together with the 36 stellar gods, *T'ien-kang* 天 罡, dispel all malignant demons that have caused this disease.

---

(1) See Vol. II. p. 188.

(2) See on these thunder gods. Vol. III. p. 230, 237. note 3, 246.

(3) In Taoist philosophy, the stars are regarded as the sublimated essences of things. The souls of the 5 elements rose when highly purified through the air to the region of stars, and became the five planets. Thus Mercury is the essence of water (the water-star, *Shui-sing* 水 星), Venus of metal, Mars of fire, Jupiter of wood, and Saturn of earth. Edkins. Religion in China. p. 106.

(4) See Vol. III. p. 253, where these stellar gods are described.

N° 110. ANTI-DELIRIUM CHARM (1).

I. Literal explanation of terms.

勅 令 **Ch'ih-ling,** a special order, a divine command.

日 **Jeh,** the sun.

月 **Yueh,** the moon.

星 辰 **Sing-ch'en,** the heavenly bodies, the stars (2). Let all the heavenly bodies restore lucidity to the patient.

七 星 **Ts'ih-sing**, the seven stars in the constellation of the Great Bear (3).

罡 **Kang,** employed here for *T'ien-kang* 天 罡, a constellation in which Buddhists reckon 36 stars or stellar gods (4).

由 **Yiu,** forthwith.

II. Full reading of the text.

The sun, moon, and all the heavenly bodies, are hereby ordered to restore lucidity to the patient. Let the seven star-gods in the constellation of the Great Bear, and the 36 stellar gods, *T'ien-kang* 天 罡, relieve him forthwith.

---

(1) See Vol. II. p. 189. This charm is applied on the chest or pinned on to the clothes of the patient. Should he be capable of drinking something, it is burnt, and the ashes steeped in tea are administered to him.

(2) *Ch'en* 辰, a Chinese hour, especially the time from 7 to 9 a.m; also the heavenly bodies which mark the times, especially the sun and moon. Williams. Dictionary of the Chinese Language.

(3) See Vol. III. p. 253, where a similar demon-expelling charm is described. Also p. 267, 268.

(4) See on these stellar gods. Vol. III. p. 253, 273. note 3.

敕令 日月星辰又星四正由

敕令日月星辰又星四正由

N° 110

敕文

雷風靈雲

N° 111

吠吠

敕令

當明文

良

良明文

N° 111. CHARM FOR ASSUAGING ABDOMINAL PAINS (1).

I. Literal explanation of terms.

勅 **Ch'ih,** an order, a command.

靈 **Ling,** efficacious, powerful.

雷 **Lei,** thunder, the "god of thunder".

風 **Fung,** the wind, a gale, a breeze.

吠 咗 **Fei-yiu,** hark! ye (maleficent imps).

勅 令 **Ch'ih-ling,** a special order, a divine command.

當 明 良 **Tang-ming-liang,** let all pains cease forthwith.

文 **Wen,** homonym employed for another *Wen* 聞, first character of *Wen T'ai-shi* 聞 太 師 (The Great Master who hears), a name given to *Lei-tsu* 雷 祖, the "god of thunder", from whom this order emanates.

II. Full reading of the text.

Powerful as thunder and wind is the present order. Hark! ye maleficent imps. I hereby enjoin that all pains cease forthwith. Signed by *Wen T'ai-shi* 聞 太 師, the god who presides over the thunderbolt (2).

---

(1) See Vol. II. p. 190. When all other remedies have failed, recourse is had to this wonderful specific.

(2) We have here a specimen of those charms that operate through allusion. The word *Wen* 文 awakens the idea of the "god of thunder", and thus inspires a salutary terror.

N° 112. CHARM CURING FROM DIARRHŒA (1).

I. Literal explanation of terms.

普 P'u, employed here for *P'u-hwa T'ien-tsun* **普化天尊,** the "healing Buddha, honoured of Heaven" (2).

唵 Ngan, Chinese transliteration of the Tibetan word "*Om*", first of the magic formula "*Om! mani padme, hum!*" Oh! the jewel of creation in the Lotus.

勅 Ch'ih, an order, an Imperial mandate.

三 教 San-kiao, the "three religions".

頭 T'eu, the head, the ruler.

七 星 Ts'ih-sing, the seven stars in the constellation of the Great Bear, which, under the control of *Chen-wu* **眞 武**, counteract the influence of malevolent demons.

收 捕 Show-pu, to pursue and capture, to seize.

煞 Shah, murderous ghosts; employed here for *Ti-shah* **地煞**, malevolent demons, enemies of man.

速 住 Suh-chu, to detain quickly, to imprison.

由 Yiu, forthwith.

II. Full reading of the text.

The "healing Buddha, honoured of Heaven" utters the magic word, "*Om*", and orders in the name of the "three religions", that the ruler of the seven stars in the constellation of the Great Bear seize the maleficent demons who have caused this ailment, and imprison them forthwith.

---

(1) See Vol. II. p. 191.

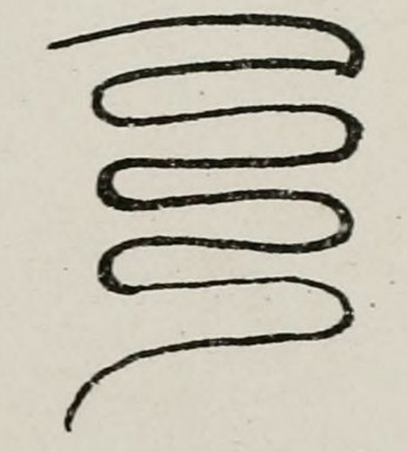
(2) In Sanscrit "*Bhaishajyaguru Buddha*", a fabulous being introduced by Northern Buddhism. He is worshipped as a deity who removes suffering and lengthens life, but is in fact only the symbol of those ideas. His birthday is on the 30th of the ninth month. Edkins. Chinese Buddhism. p. 235.

普庵敕

三教

七星

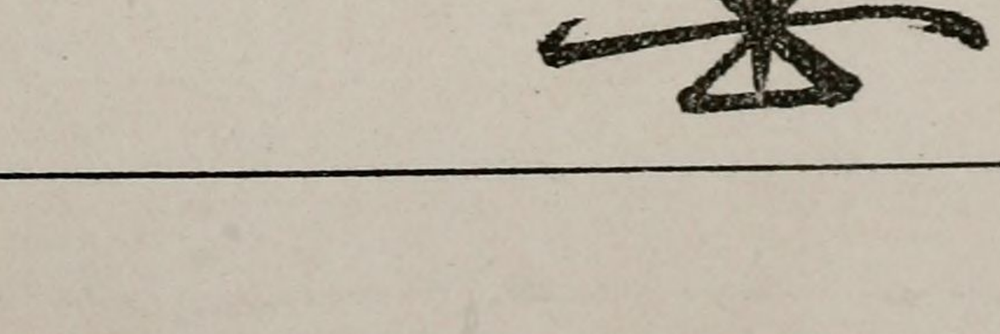
頭



N° 112

收捕煞

速住



由

佛普

普化佛

三齒

音三

語抹

臨

三官

N° 113

嵬

由

六道

N° 113. BUDDHIST CHARM FOR HASTENING DELIVERY (1).

I. Literal explanation of terms.

普 佛 P'u-fuh, employed here for *P'u-hwa-fuh* 普 化 佛, or *P'u-hwa T'ien-tsun* 普 化 天 尊, the "healing Buddha, honoured of Heaven" (2).

齒 三 音 Ch'i-san-yin, gnashing the teeth utters the three magic words.

語 抹 臨 Yü-moh-lin, a magic formula.

三 官 San-kwan, the "three rulers", who preside over heaven, earth and water.

由 Yiu, from.

嵬 Wei, a peak, a high rugged rock.

六 道 Luh-tao, the six paths of transmigration (3), i.e., to help in bringing forth the child from its mother's womb.

II. Full reading of the text.

The "healing Buddha, honoured of Heaven", *P'u-hwa T'ien-tsun* 普 化 天 尊, has uttered the magic formula "*Yü-moh-lin*", and orders the "three great rulers" to help in bringing forth the child from its mother's womb.

---

(1) See Vol. II. p. 192. This is a special Buddhist charm renowned for hastening delivery, when childbirth is difficult. Prayers are addressed to "*Ju-lai Buddha*" (the Buddha of the future), and he comes personally to the rescue of the person who invokes him.

(2) See on this "healing Buddha". Vol. III. p. 298.

(3) In Sanscrit "*Gati*". Buddhists hold that there are only 6 forms or ways of existence through which living beings can pass, viz: gods *(Devas)*, men, *Asuras* (demons), dwellers in hell, *Pretas* (hungry ghosts) and animals. Transmigration is not extended, as in the Brahmanical system, to plants, stocks and stones. Monier Williams. Buddhism. p. 121.

N° 114. ANOTHER ANTI-DELIRIUM CHARM.

I. Literal explanation of terms.

The person suffering from delirium utters extravagant ideas, and is in prey to violent internal agitation, hence the charm is divided into three parts.

1° The spell.

珍 **Chen.**
精 **Tsing.**
接 **Ngan.**
盟 **Mêng.**
招 **Chao.**

The above five magic words are endowed with powerful efficacy.

2° Inarticulate mutterings of the patient.

蛤 蛤 蛤 **Hoh, hoh, hoh!**
鄉 鄉 鄉 **Hsiang, hsiang, hsiang!**
曹 曹 曹 **Ts'ao, ts'ao, ts'ao!**

3° Efficacy of the charm.

靈 **Ling**. powerful, efficacious.
鎭 **Chen**, to repress, to restrain.
火 **Hwo**. fire, the internal fever which preys on the patient.

II. Full reading of the text.

Through the magic formula *"Chen-tsing-ngan-mêng-chao"*, let the patient cease to mutter the extravagant words *"Hoh-hoh-hoh! Hsiang-hsiang-hsiang! Ts'ao-ts'ao-ts'ao!"* and let the internal fever which preys on him be forthwith allayed.

魄 珍

魄精 精

魄按 按

魄墾 墾

魄招 招

N°.114

魄合 合

蛤蛤

鄉良卩

鄉鄉

鄉曹 曹

鎮 鎮

鎮火 火

嚥 靈

雷泓澄湖雷鍾鬼招禮真午煞飯

雷泓澄湖雷鍾鬼招禮鎮午煞飯

N° 115

N° 115. CHARM FOR REDUCING SWELLING OF THE LIMBS OR BODY (1).

I. Literal explanation of terms.

This charm is drawn up in the form of an imprecation.

雷 **Lei,** thunder, let the thunderbolt strike, extirpate.

泓 **Hung,** a deep pool.

澄 **Ch'eng,** still and deep.

湖 **Hu,** a lake, a large pool.

雷 **Lei,** thunder, let the thunderbolt strike, blast.

鍾 招 禮 **Chung, Chao, Li,** three maleficent stellar gods.

眞 午 **Chen-wu,** at exact noon, in full mid-day.

烜 蝕 **Hsüen-shih,** to dry up and eliminate.

II. Full reading of the text.

Let the thunderbolt extirpate this morbid humour, deep as a lake; let it strike the three maleficent stellar gods, *Chung, Chao* and *Li,* who have caused this ailment. Let the noonday sun dry up and eliminate all diseased germs of the patient's body.

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(1) See Vol. II. p. 194. This charm is first applied on the swollen part. It is then burnt, and the ashes mingled with some beverage are given to the sufferer.

N° 116. BUDDHIST CHARM FOR CURING SORE EYES (1).

I. Literal explanation of terms.

佛 **Fuh**, the Chinese name of Buddha.

勅 (令) 下 **Ch'ih (ling) hsia**, orders, prescribes.

六 星 **Luh-sing**, the six stars or stellar gods.

南 斗 **Nan-teu**, presiding over the South Pole.

煞 鬼 **Shah-kwei**, murderous, malevolent demons. Here the 72 stellar gods, known as *Ti-shah* 地 煞, and enemies of man.

奉 行 **Fung-hsing**, to obey, to carry out commands.

罡 **Kang**, employed here for *T'ien-kang* 天 罡, a constellation in which Buddhists reckon 36 stars or stellar gods.

雷 **Lei**, thunder, to strike with the thunderbolt.

鬼 **Kwei**, maleficent demons.

東 **Tung**, the left (literally Eastern) eye.

西 **Si**, the right (literally Western) eye.

烟 **Yen**, obscured by a mist or vapour, dimmed.

陽 陰 **Yin-yang**, the two great "*Powers of Nature*". Here one eye is supposed to proceed from the *Yang* principle, and the other from the *Yin*.

II. Full reading of the text.

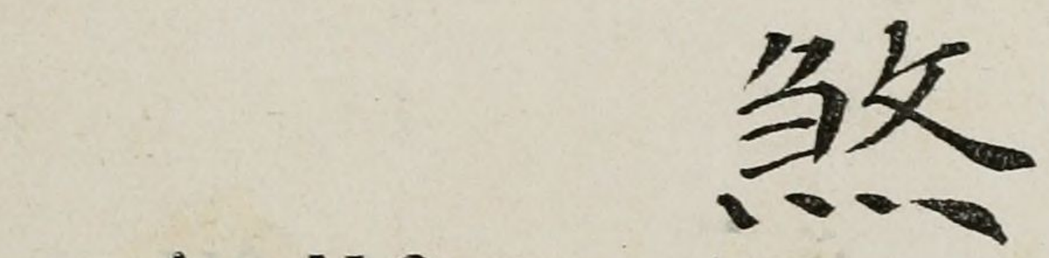
Buddha hereby orders the six stellar gods of the South Pole, *Nan-teu luh-sing* 南 斗 六 星, to expel the maleficent demons *Ti-shah* 地 煞. Let the auspicious stellar gods, *T'ien-kang* 天 罡, also destroy the evil spirits, who have injured the right eye and obscured the left one, thus affording perfect relief to both.

---

(1) See Vol. II. p. 195. The eyes are first rubbed with the written charm. It is then burnt, and the ashes steeped in water are used for washing the eye-lashes.

佛勅

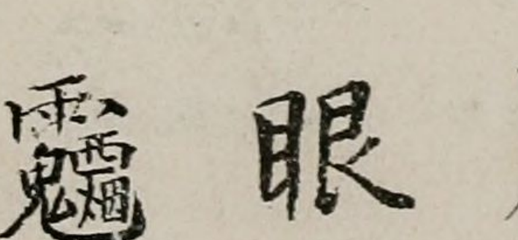
南斗六星



煞鬼

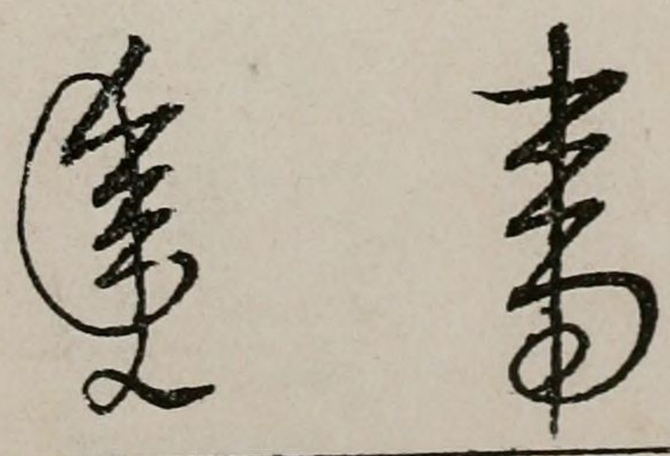
N 116

東鬼雷

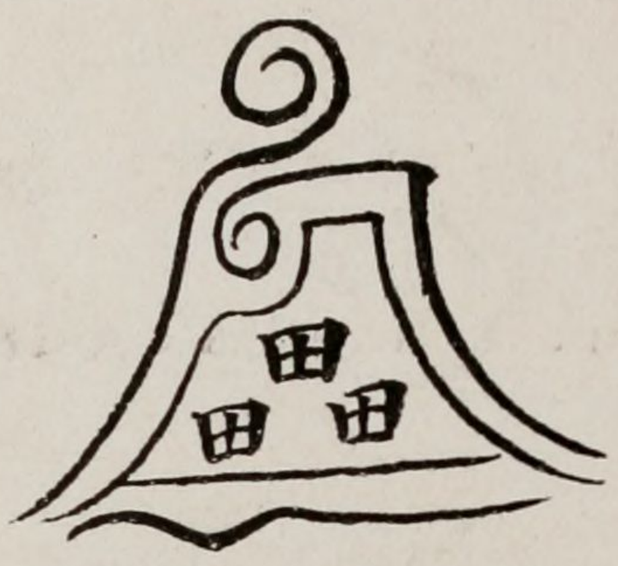


西烟鬼雷

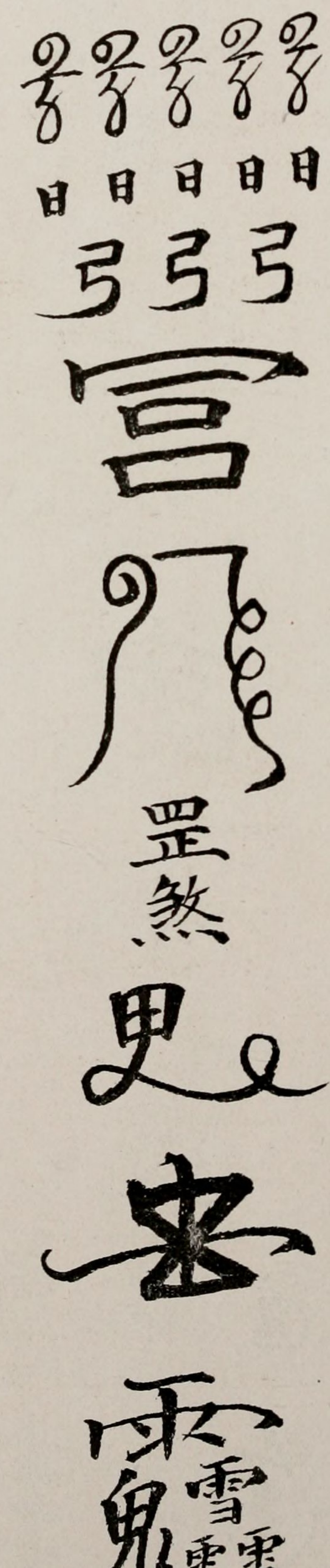
陰



陽



堆 營
坟 五 日
三 貴
富
坟 堆



罡 煞 更 由
雷 鬼 雪

N° 117. CHARM PROTECTING FROM MALEVOLENT GHOSTS.

I. Literal explanation of terms.

坟 堆 **Fen-tui,** a grave-mound, a tumulus.

五 營 **Wu-ying,** employed here for 塋 *(Ying),* the five grave-yards, the coffins buried therein.

三 營 **San-ying,** the three graves.

日 **Jeh,** the auspicious day for the burial, as prescribed by the rules of geomancy, or *Fung-shui* 風 水.

富 貴 **Fu-kwei,** riches and honours, abundant happiness.

堆 坟 **Fen-tui,** a graveyard.

天 罡 **T'ien-kang,** a constellation, the 36 stellar gods who grant riches.

煞 **Shah,** malevolent ghosts, the 72 stellar gods, known as *Ti-shah* 地 煞, and enemies of man.

更 **Keng,** to change, to alter.

由 **Yiu,** forthwith.

雷 **Lei,** thunder, let the thunderbolt strike.

鬼 **Kwei,** the ghost, the spectre.

雪 **Hsüeh,** to wipe out, to avenge a disgrace, an insult.

II. Full reading of the text.

The family grave-mounds, with the three or five coffins buried there on an auspicious day, thus assuring abundant happiness to the dead, were formerly protected by the 36 stellar gods *T'ien-kang* 天 罡, but at present one of the malevolent spirits, *Ti-shah* 地 煞, has invaded the enclosure. Let the regular order be established, and let the thunderbolt strike the evil spectre that has caused this trouble.

N° 118. CHARM CURING FROM AN UNKNOWN OR EXTRAORDINARY DISEASE (1).

I. Literal explanation of terms.

勅 令 Ch'ih-ling, a special order, an Imperial command.

四 大 功 曹 Sze-ta Kung-ts'ao, the four elemental genii presiding over the seasons, months, days and hours (2).

八 卦 Pah-kwa, the eight diagrams, employed by the Chinese for purposes of divination and geomancy (3).

非 神 Fei-shen, vicious, unruly demons.

雲 Yun, dwelling in the clouds.

由 Yiu, henceforth.

雷 Lei, thunder, let the thunderbolt strike.

鬼 Kwei, a spectre, a ghost.

車 叉 晝 Ch'eh, Joh, Tuh, three malevolent stellar gods.

II. Full reading of the text.

The four genii of the year are hereby ordered to discover, through the magic power of the eight diagrams, *Pah-kwa* 八 卦, the unruly demons hidden amidst the clouds, and let the thunderbolt crush forthwith the malevolent stellar gods *Ch'eh, Joh* and *Tuh,* who have caused this disease.

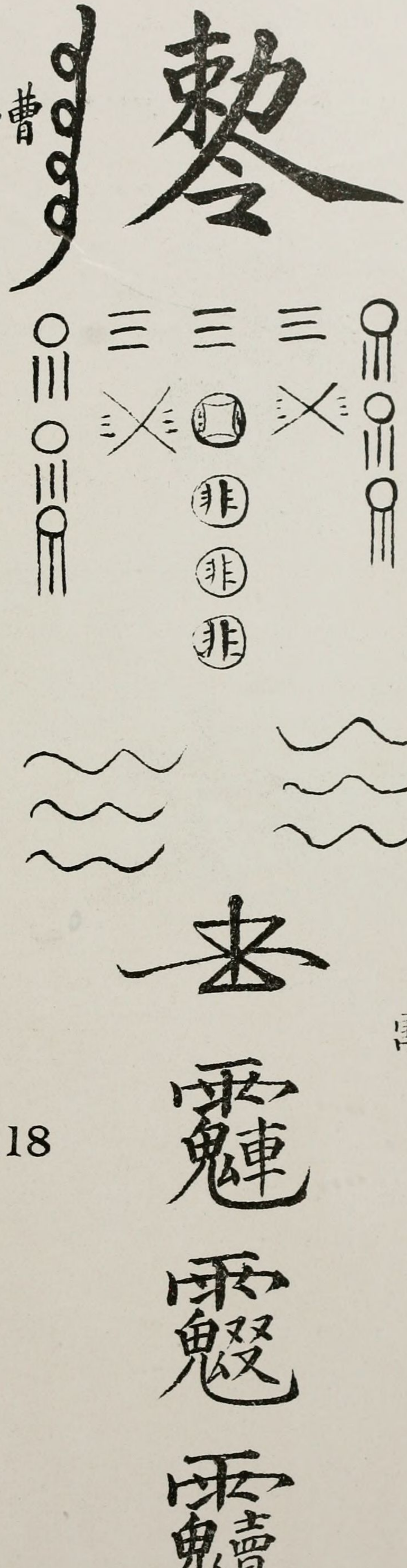
---

(1) See Vol. II. p. 197. When Chinese quacks have exhausted all their medical nostrums on a poor patient, recourse is had at last to this wonderful specific.

(2) See Vol. III. p. 270. Also Part II. Ch. V. art. 7, where these gods and their functions are described.

(3) See Vol. II. p. 223. note 1. — Vol. III. p. 273, 276, 284.

四大功曹



令敕

八卦

非神

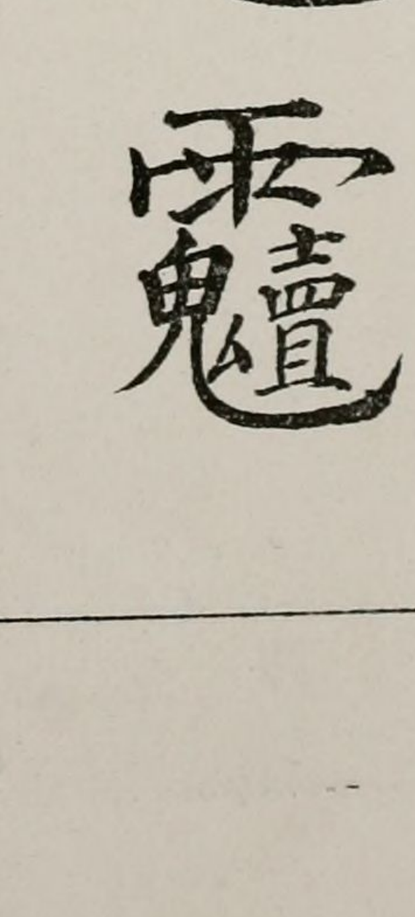
雲

由鬼車

雨

及

N° 118



晝

篠笛

N° 119

吹

N° 119. CHARM FOR STOPPING BLEEDING FROM THE NOSE (1).

I. Literal explanation of terms.

This charm contains only two characters.

雷 **Lei,** thunder, the thunderbolt.

吹 **Ch'ui,** to blow, to crash into.

II. Full reading of the text.

Let the thunderbolt crash into his nostrils and arrest the bleeding. This magic formula, when recited seven times, is deemed to be of marvellous efficacy.

---

(1) See Vol. II. p. 198. This charm is burnt in front of the sufferer, quite close to his toes. The part burnt beside the right foot is designed to stop the flow of blood from the right nostril; the other part, burnt near the left foot, must stop the blood that issues from the left nostril. Some ashes are also introduced into the nostrils.

N° 120. CHARM FOR HEALING BREAST-SORES IN SUCKLING WOMEN (1).

This charm comprises two parts, the quack advertisement and the charm proper.

I. Literal explanation of terms.

1° The quack advertisement.

A mischievous urchin has injured the breasts of its nurse. The latter accosts a Taoist priest and asks what has caused the pain. I can't say, replies the quack, but wipe quickly with your hand the nipples, in order to stop the blood and allay the pain. By the bye, I have just received a marvellous nostrum from the Honourable *Lao-kün* 太上老君, and it will relieve.

2° The charm proper.

雷 **Lei**, thunder, let the thunderbolt strike.

鬼 **Kwei**, the five malevolent stellar gods: *Tsing* 井, *Yung* 容, *Yueh* 月, *Shih* 十 and *Ting* 丁.

雷 **Lei**, thunder, let the thunderbolt strike.

鬼 **Kwei**, the five malevolent stellar gods: *Wei* 爲, *Yuh* 欲, *Ch'ung* 蟲, *Loh* 落 and *San* 散.

II. Full reading of the text.

Let the thunderbolt strike the five malevolent stellar gods, *Tsing, Yung, Yueh, Shih* and *Ting,* who have injured the left breast of this woman; and likewise the five other malignant star-gods, *Wei, Yuh, Ch'ung, Loh* and *San,* who have caused the pain in her right breast.

---

(1) See Vol. II. p. 199. This charm is a pure invention of Taoists. When applied, it is said the sores close up, and all pain quite disappears, through the mysterious power of *Lao-tze* 老子.

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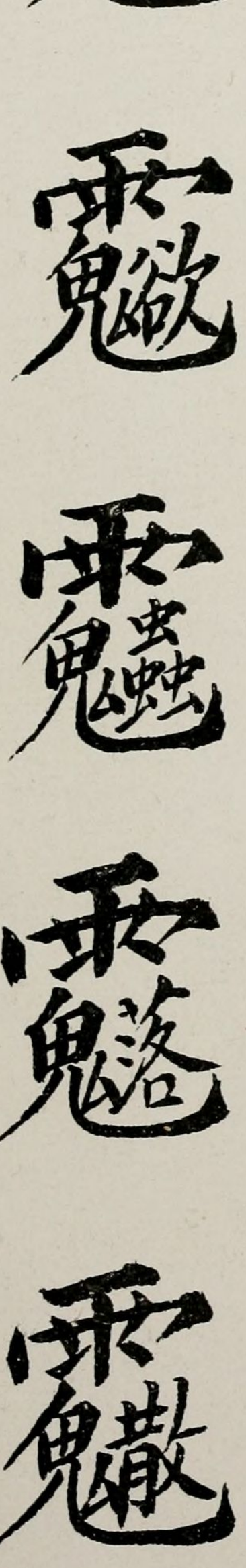

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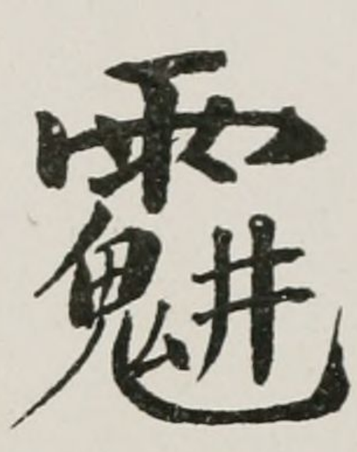

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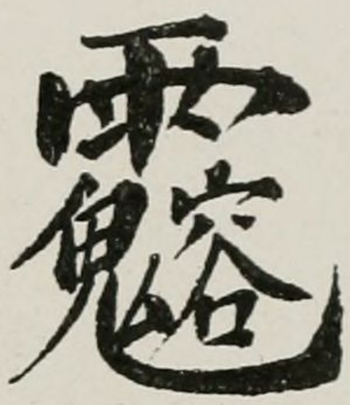

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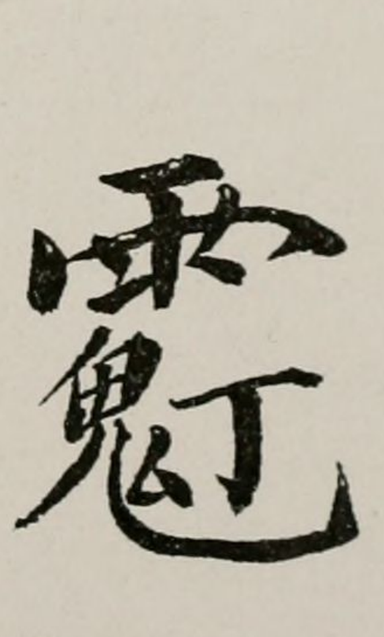

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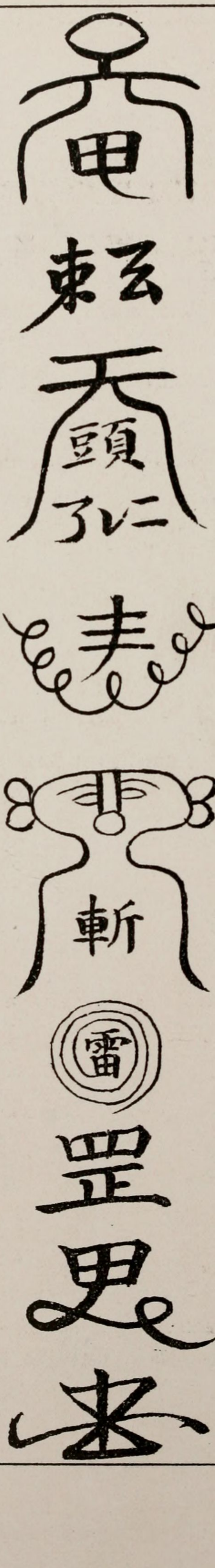

N° 121

N° 121. CHARM FOR PROTECTING WOMEN WHEN NEARING CONFINEMENT (1).

I. Literal explanation of terms.

雷 勅 **Lei-ch'ih,** order emanating from *Lei-tsu* 雷 祖, ruler of the "Ministry of the thunderbolt" (2).

壺 **Hu,** a vase, a jug. Employed here for *Fu* 符, a charm, the two words being similarly pronounced in several parts of *Kiangsu* 江蘇.

頭 **T'eu**, the head, worn on the head or hair.

虎 頭 **Hu-t'eu,** (and protecting as a) tiger's head (3).

女 人 **Nü-jen,** this woman.

雷 **Lei**, thunder, the thunderbolt.

斬 **Chan,** to cut in two, to crush, to destroy.

罡 **Kang,** employed here for *T'ien-kang* 天 罡, a constellation in which Buddhists reckon 36 auspicious stars or stellar gods.

更 **Keng,** to change, to alter.

由 **Yiu,** forthwith.

II. Full reading of the text.

The ruler of the "Ministry of the thunderbolt", *Lei-tsu* 雷 祖, hereby orders that the charm which this woman wears in her hair afford her protection as would a tiger's head. Let the thunderbolt wreck her evil star, and let the auspicious stellar gods, *T'ien-kang* 天 罡, henceforth abide by her.

---

(1) See Vol. II. p. 200. Child-bearing women wear this charm hidden in the hair of the head.

(2) See Vol. III. p. 230, 231, 237, 246. note 2, 274.

(3) The tiger is deemed by the Chinese to be a great destroyer and expeller of spectres. He can grasp them, tear them asunder, and devour them. The picture of a tiger's head is believed to be very efficacious in counteracting all pernicious influences that affect children. De Groot. The Religious System of China. Vol. VI. 955 (The tiger, a destroyer of spectres).

N° 122. BUDDHIST CHARM ASSURING A HAPPY DELIVERY (1).

I. Literal explanation of terms.

佛 勅 令 **Fuh ch'ih-ling**, mandate emanating from Buddha.

牀 頭 **Ch'wang-t'eu**, the head of the bed.

以 獅 **I-shi**, taking a lion (2).

任 **Jen**, to be responsible for, to fulfil a duty.

孩 **Hai**, an infant, a child.

罡 **Kang**, employed here for *T'ien-kang* 天 罡, a constellation in which Buddhists reckon 36 auspicious stars or stellar gods.

更 **Keng**, to change, to alter.

煞 **Shah**, malevolent ghosts. Here the 72 stellar gods, known as *Ti-shah* 地 煞, and enemies of man.

由 **Yiu**, forthwith.

II. Full reading of the text.

Buddha hereby orders that the lion keep guard at the head of the bed, and protect the child in its mother's womb. Moreover, the auspicious gods, *T'ien-kang* 天 罡, must forthwith counteract all maleficent influences caused by evil stars.

---

(1) See Vol. II. p. 201. This charm is sold by Buddhist priests, and affixed at the head of the bed for the purpose of obtaining the happy delivery of a child-bearing woman.

(2) The lion is the emblem of Buddha, one of his titles being "*Sakya-sinha*", the "Lion of the Sakya tribe". In his repeated births, he was born 10 times as a lion, 6 as an elephant, once as a hare, but never as a woman, an insect or a "*Preta*". The "lion's roar" is a term for Buddhist preaching. Monier Williams. Buddhism. p. 112, 332.

佛 勅

佛勅

大 本即牀

頭以狻 頭以狻

N° 122

任孩罡炁 任孩罡炁

更 更

由 由

普化

普庵

N° 123

勅令

治

盡

九九八十一日

九九日月

日月

雷

煞

印

由

N° 123. CHARM FOR CURING STITCHES IN THE SIDE (1).

I. Literal explanation of terms.

普 P'u, employed here for *P'u-hwa T'ien-tsun* 普化天尊, the "healing Buddha, honoured of Heaven" (2).

痷 Ngan, Chinese transliteration of the Tibetan word "*Om*" (3).

勅令 Ch'ih-ling, orders, commands.

治盡 Chi-tsin, to remedy, to heal completely.

月日 Yueh-jeh, the moon and the day.

九九八十一日 Kiu-kiu pah-shih-yih jeh, 9×9=81 cold days of winter.

雷 Lei, thunder, let the thunderbolt strike, crush.

印 Yin, a trace, a mark.

煞 Shah, baleful, malignant, murderous. Here the 72 stellar gods, known as *Ti-shah* 地煞, and enemies of man.

由 Yiu, forthwith.

II. Full reading of the text.

The "healing Buddha, honoured of Heaven", *P'u-hwa T'ien-tsun* 普化天尊, utters the magic word "*Om*", and orders that the stitches in the side, contracted on such a day and in such a month, during the 81 cold days of winter, be cured. Let the thunderbolt crush forthwith the maleficent stellar gods, *Ti-shah* 地煞, who have caused these pains.

---

(1) See Vol. II. p. 202. This charm is applied over the lungs, and sides, or placed over the spot where pain is felt.

(2) See Vol. III. p. 278, note 2.—This fabulous Buddha removes suffering and lengthens life.

(3) "*Om*" is the first word of the magic formula "*Om! mani padme, hum*". Oh! the jewel of creation in the Lotus. See Vol. III. p. 288, 298.

N° 124. CHARM CURING ACHING OF THE STOMACH AND GASTRITIS (1).

I. Literal explanation of terms:

佛 勅 (令) **Fuh-ch'ih (ling)**, order emanating from Buddha.

佛 位 **Fuh-wei**, Buddha's seat, throne. Buddha comes personally seated on his throne (2).

笏 **Hwuh**, a tablet held by courtiers (3).

圈 內 七 筆 **K'üen-nei ts'ih-pih**, traces seven lines in a circle. The substitute of Buddha traces a spiral of seven lines on the chest of the patient.

Before tracing the four following characters, the substitute breathes on the pen, and then writes out the words.

氣 取 **K'i-ts'ü**, the breath emitted upon this pen.

眞 氣 **Chen-k'i**, is the true breath of Buddha himself.

II. Full reading of the text.

This order emanates from Buddha; nay more, he comes personally seated on his throne, and traces a spiral of seven lines on the chest of the patient. The substitute then breathes on the pen, and writes forthwith the four following characters, saying: this breath is the true breath of Buddha himself.

---

(1) See Vol. II. p. 203. The spiral traced on the chest must have seven lines, failing which it has no efficacy for dispelling the pain.

(2) *Fuh-wei* 佛 位, Buddha's throne, on which he is seated, and thus considered to be personally present. Charms set to work divine powers, call down gods to receive sacrifice and bestow felicity, propitiate them, interest them in the welfare and happiness of man (Preface to Vol. II. p. IV).

(3) It was generally about three feet long, and made of ivory, gem, wood, or bamboo. Designed at first for taking notes on, it became subsequently a badge of honour for courtiers. It ended with the *Ming* 明 dynasty, A.D. 1644. Williams. Dictionary of the Chinese Language.

佛勅

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佛位

佛勞

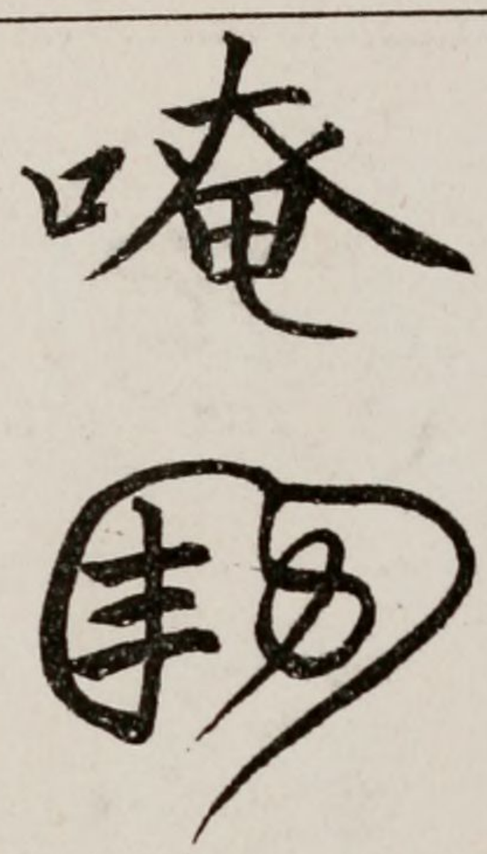
筭

N° 124

圈內要七筆

氣耿

真氣



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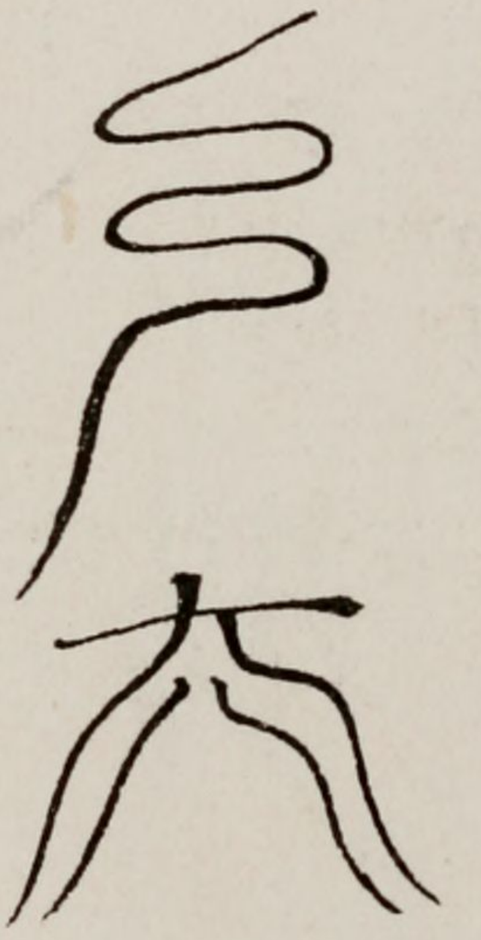

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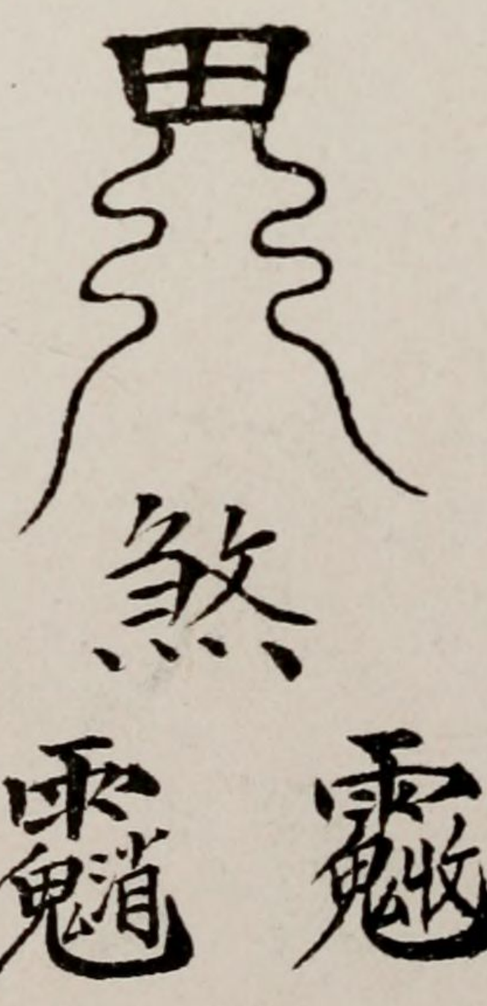

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N° 125

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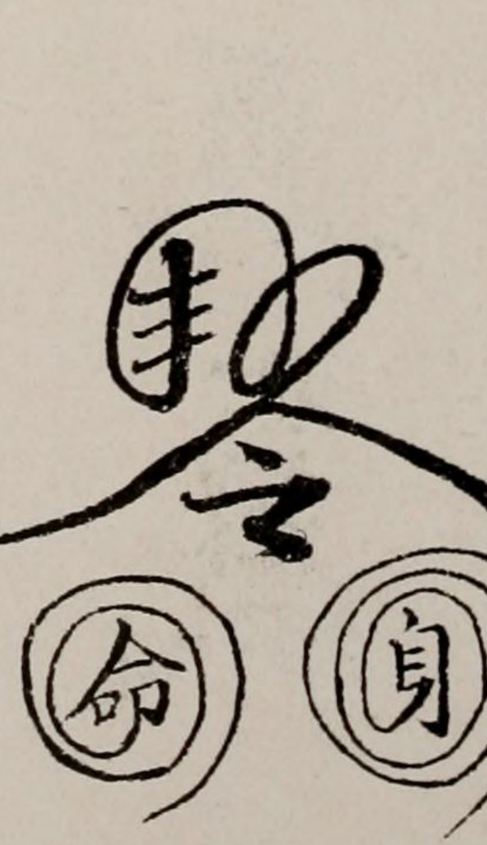

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N° 125. ANOTHER SOUL-RESTORING CHARM.

I. Literal explanation of terms.

1° The spell.

唵 Ngan, Chinese transliteration of the Tibetan word "*Om*". Eh! now therefore.

勅 Ch'ih, an order, a command.

四 功 曹 Sze-kung-ts'ao, the four genii who preside over the seasons, years, months and days.

壺 Hu, employed here for *Fu* 符, a charm.

鬼 煞 Kwei-shah, maleficent demons. Here the 72 stellar gods, known as *Ti-shah* 地 煞, and enemies of man.

雷 Lei, thunder, the god of thunder.

收 鬼 Show-kwei, to restrain, to seize the demons.

消 鬼 Siao-kwei, to destroy, to annihilate the demons.

2° Pursuit of the soul.

The magic words employed in pursuing the soul are found below in the full text.

3° Return of the soul.

勅 令 Ch'ih-ling, an order, a divine command.

魁 星 Kw'ei-sing, the supreme ruler of the constellation of the Great Bear: *Kw'ei-sing* 魁 星 arrives.

身 命 Shen-ming, and restores life to the corpse.

II. Full reading of the text.

Eh! the genii presiding over the year are hereby ordered to destroy the maleficent demons *Ti-shah* 地 煞, who have snatched away the soul of So-and-So. Let the thunderbolt strike and annihilate those disturbers of established order.

Pursuer of the soul, carry out this order forthwith, and let the three souls and the seven senses of the deceased re-enter the body.

A divine order is hereby issued, commanding *Kw'ei-sing* 魁 星 to arrive, and restore life to the corpse.

N° 126. BUDDHIST NOSTRUM CURING ALL KINDS OF DISEASE (1).

I. Literal explanation of terms.

壺 **Hu,** a pot, a jug. Here used for *Fu* 符, a charm, the two words being similarly pronounced in several parts of *Kiangsu* 江蘇.

雷 **Lei,** thunder, the "Ministry of the thunderbolt".

勅令下 **Ch'ih-ling-hsia,** to order, to command.

三教 **San-kiao,** the "three religions".

罡 **Kang,** employed here for *T'ien-kang* 天罡, a constellation in which Buddhists reckon 36 stars or stellar gods.

正治 **Chen-chi,** to subject, to reduce to order.

煞 **Shah,** baleful, malignant, murderous. Here the 72 stellar gods, known as *Ti-shah* 地煞, and enemies of man.

壺 **Hu,** here employed for *Fu* 符, a charm.

正治 **Chen-chi,** to restrain, to reduce to order.

鬼 **Kwei,** spectres, maleficent demons.

屈出 **K'üh-ch'uh,** to drive off, to expel.

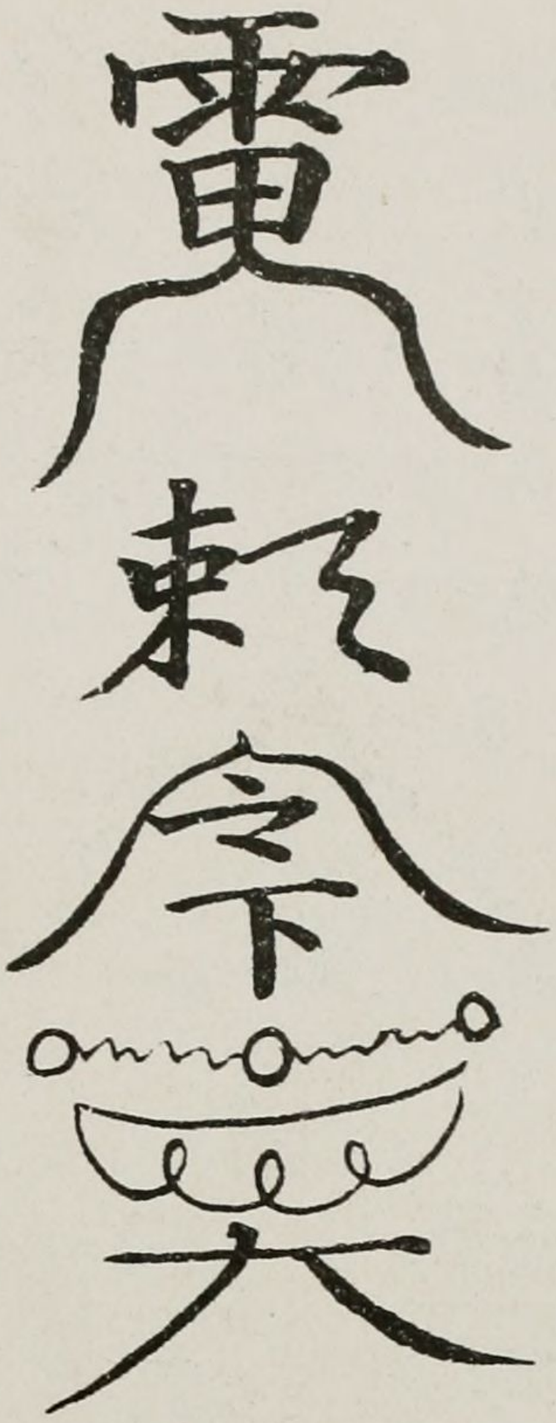
由 **Yiu,** forthwith.

II. Full reading of the text.

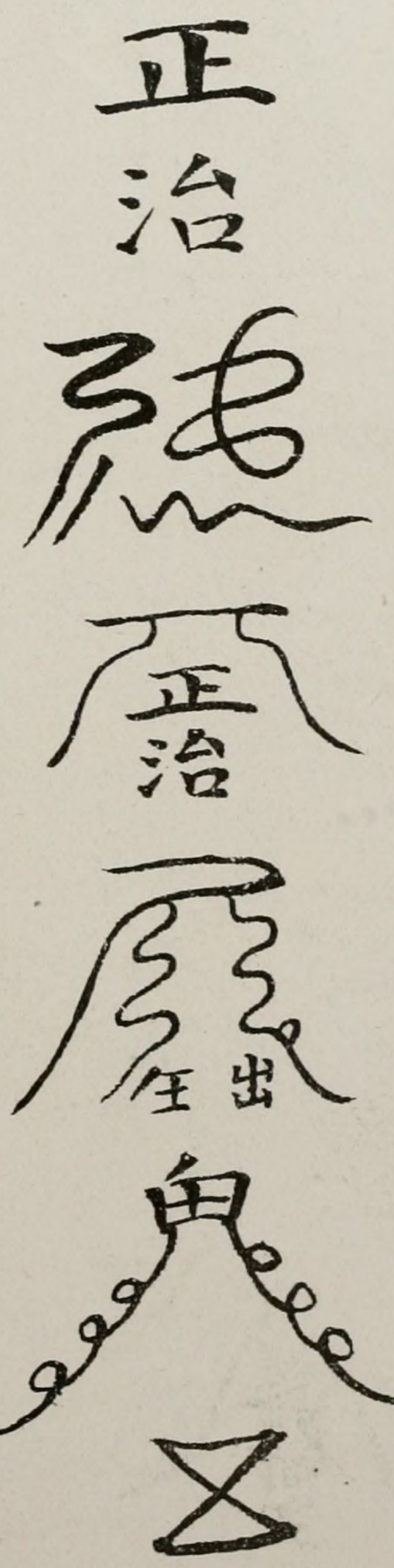
An order is hereby made by the "Ministry of the thunderbolt", commanding in the name of the "three religions" that the auspicious stellar gods, *T'ien-kang* 天罡, reduce to order the maleficent demons, *Ti-shah* 地煞, who have caused this disease. The charm must also repress these malignant beings and expel them forthwith.

---

(1) See Vol. II. p. 205. This charm is said to cure the one hundred ailments, that is all kinds of disease. It seems to have been borrowed from the followers of *Lao-tze* 老子, and produces the same identical effects as the following one, which is exclusively employed by Taoist priests, *Tao-chi* 道士.



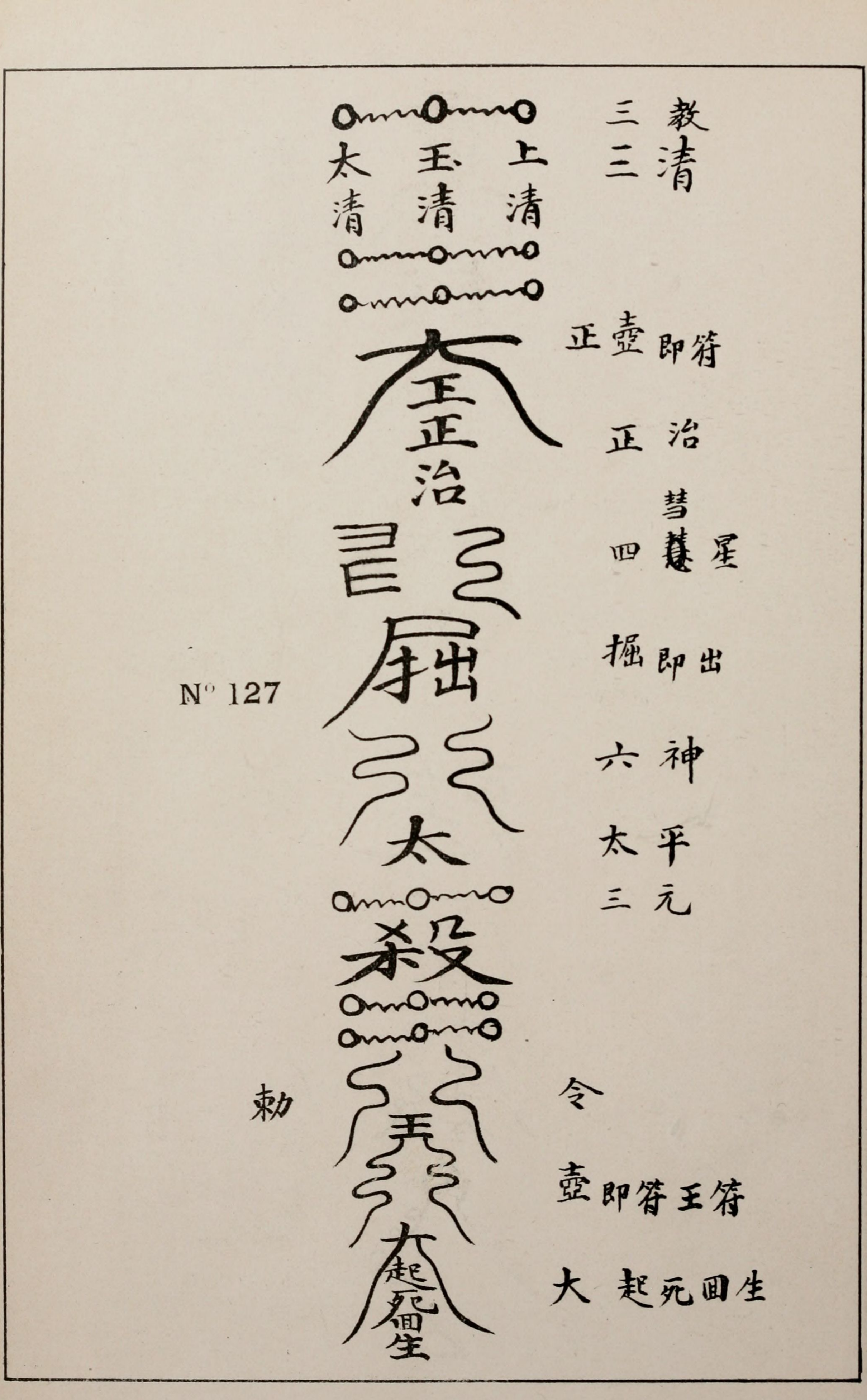
雷壺符即雷令下教三罡



正治即鎮治

N° 126

煞壺符即正治屈出鬼由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三清
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符王符即壺
大起死回生
敕
太殺
正正治
N° 127

N° 127. TAOIST NOSTRUM CURING ALL DISEASES (1).

I. Literal explanation of terms.

正壺 **Cheng-fu**, the second character is here employed for *Fu* 符, a genuine charm.

三教 **San-kiao**, the "three religions".

三清 **San-ts'ing**, the "Three Pure Ones", a Taoist triad.

正治 **Cheng-shi**, to repress, to reduce to order.

四彗星 **Sze-hwui-sing**, the four comets, the spirits who preside over them, malevolent and erratic demons.

掘 **Küeh**, to expel, to extirpate.

六神 **Luh-shen**, the six household or tutelary gods (2).

太平 **T'ai-p'ing**, undisturbed peace and contentment.

三元 **San-yuen**, the "Three Principles" (3).

殺 **Shah**, to kill, to slay.

勅令 **Ch'ih-ling**, to order, to command.

王符 **Wang-fu**, a peerless, an all-powerful charm.

大 **Ta**, great, wonderful.

起死回生 **K'i-sze hwui-sheng**, able to restore the dead to life.

II. Full reading of the text.

This genuine charm hereby orders, in the name of the "three religions" and the "Three Pure Ones", to repress and expel the erratic spirits who preside over the four comets, so that the household gods may maintain peace and happiness. Let the "Three Principles" slay the maleficent demons who have caused this disease. Such is the order contained in this all-powerful charm, whose efficacy is so great that it can restore the dead to life.

---

(1) See Vol. II. p. 206. This charm is given out in the name of the "Three religions", the "Three Pure Ones", and the "Three Principles", hence its all-powerfulness.

(2) See Vol. III. p. 261, where the names of these gods are found, and their functions described.

(3) See Vol. III. p. 236. note 2; also p. 254. note 2.

N° 128. CHARM PRESERVING FROM THE EFFECTS OF SUNSTROKE (1).

I. Literal explanation of terms.

三 教 **San-kiao,** the "three religions".

三 元 **San-yuen,** the "Three Principles" (2).

勅 令 **Ch'ih-ling,** to order, to command.

王 靈 官 **Wang-ling-kwan,** a Taoist god (3).

在 此 **Tsai-tz'e,** is here.

轟 **Hung,** the rumbling of carriages, a stunning noise. Here the lashing which *Wang-ling-kwan* 王 靈 官 administers to maleficent demons.

値 日 **Chi-jeh,** the day on which a certain officer is in charge. Allusion is here made to the office of one of the "four genii", *Kung-ts'ao* 功 曹, who preside over the day.

諸 神 **Chu-shen,** all the other tutelary gods.

免 回 **Mien-hwui,** may retire, withdraw.

II. Full reading of the text.

The "three religions" and the "Three Principles" order *Wang-ling-kwan* 王 靈 官 to attend here officially, and lash unmercifully the malevolent demons. Alone, he is well able to keep these imps in order, and so all the other tutelary gods may retire.

---

(1) See Vol. II. p. 207. This charm is used during the excessive and protracted heat of Chinese Summers.

(2) Originally vast periods of time, like a geological epoch, they were subsequently personified and deified. They form to-day a peculiar Taoist triad. Williams. Dictionary of the Chinese Language.

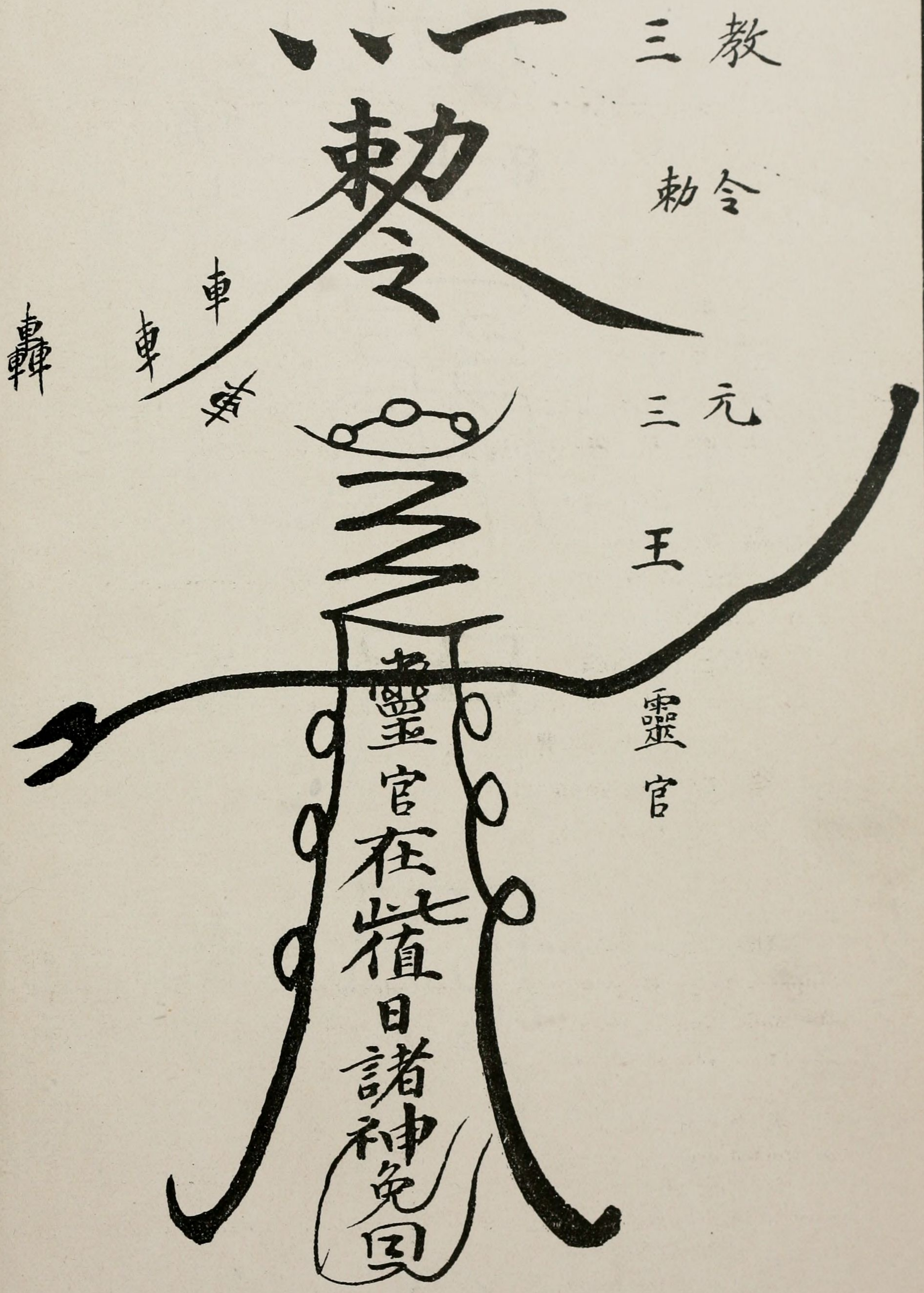
(3) One of the 26 commanders of the "heavenly army", a fanciful invention of Taoism. He is to-day a famous exorcist and expeller of demons who cause disease. Represented with a whip in hand, he chastises and lashes them unmercifully. This is graphically depicted by the red line drawn across the charm and ending in fork-shape form (Vol. II. p. 207).

三教

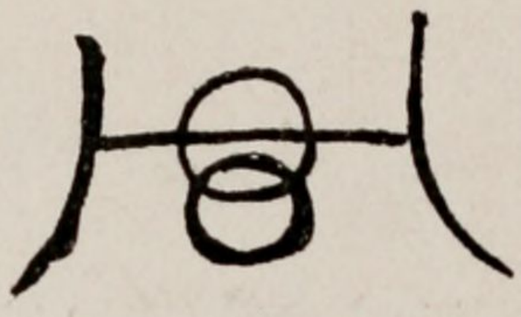
勅令

元三王

靈官

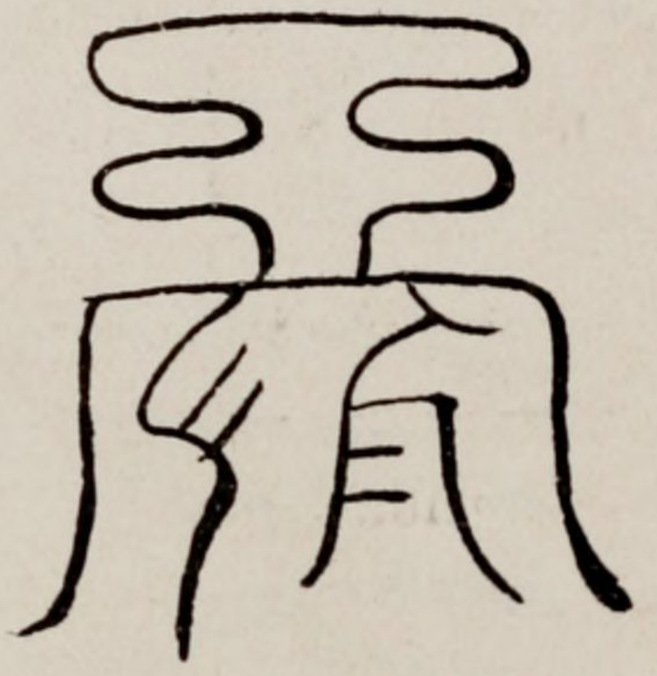


N° 128



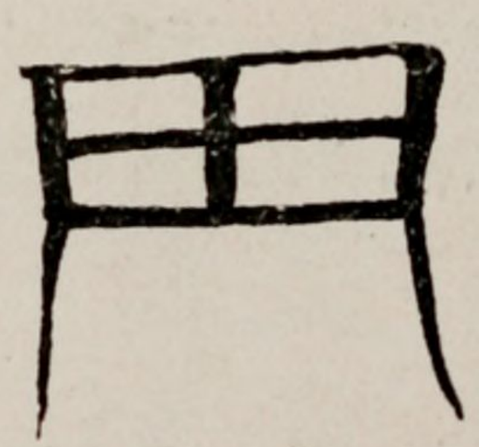
天地

日月明主



玉清

N° 138



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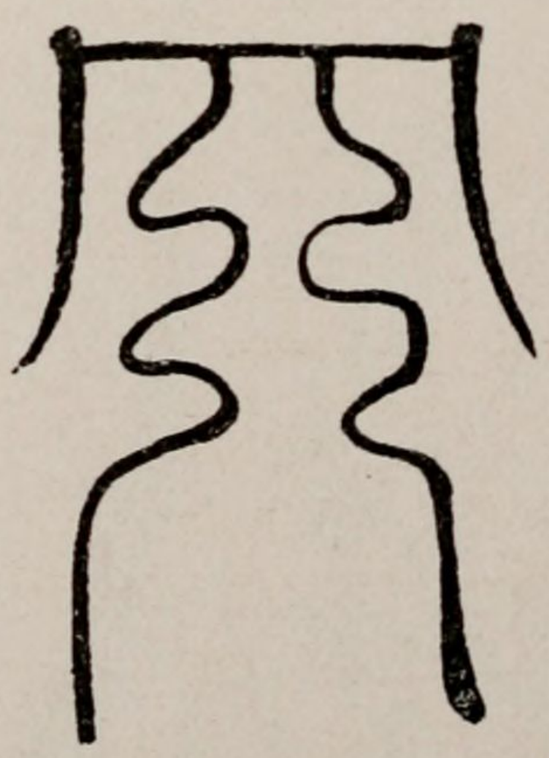

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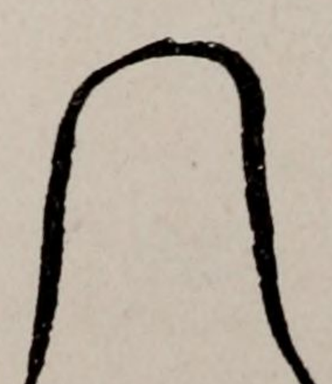


壺 即符

N° 138. CHARM OF UNIVERSAL EFFICACY (1).

I. Literal explanation of terms.

天 地 T'ien-ti, heaven and earth.

日 月 Jeh-yueh, the sun and moon.

主 Chu, a lord, a master, the chief ruler of a country.

玉 清 Yuh-ts'ing, the "Pearly Azure", one of the three Taoist heavens. The god who dwells in this blissful abode is called *Yuh-hwang* 玉 皇, the "Pearly Emperor"; also known as *T'ien Pao-kün* 天 寶 君, the "Precious ruler of heaven", and *Yuen-shi T'ien-tsun* 元 始 天 尊, the "Origin, honoured of heaven" (2).

萬 靈 Wan-ling, ten thousand virtues, universal efficacy.

符 Fu, a spell or charm to prevent evil.

II. Full reading of the text.

Charm of universal efficacy, bestowed by the "Pearly emperor", *Yuh-hwang* 玉 皇, supreme lord of the sun and moon, and of heaven and earth.

---

(1) See Vol. II. p. 213. This charm is employed by Taoist priests, *Tao-shi* 道 士, while performing the ceremony known as "*Ta-tsiao*" 打 醮, that is delivering souls from Hades (Vol. I. p. 151).

(2) *Yuh-hwang* 玉 皇, the "Pearly Emperor" is deemed to be the Supreme Lord of the physical world, and the saviour of men. In the Taoist pantheon he corresponds to the Confucian *Shang-ti* 上 帝, though he is much more humanised; and to the Buddhist *Fuh* 佛, or Sakyamuni. Edkins. Religion in China. p. 112.

N° 139. CHARM BESTOWING HEAVENLY CONSOLATION (1).

(sweet dew from above).

I. Literal explanation of terms.

靈 寶 Ling-pao, the "mystic jewel", second god of the Taoist triad, also known as *Ling-pao T'ien-tsun* 靈 寶 天 尊, the "mystic jewel, honoured of heaven". He dwells in the "Upper Azure", *Shang-ts'ing* 上 清, or second Taoist heavens, abode of culture-heroes, hermits and recluses, all comprised under the general term "*Chen-jen*" 眞 人 (2).

甘 Kan, sweet, consoling.

露 Lu, dew, dew-drops, ambrosia.

潤 Jun, to moisten, to bedew, to refresh.

澤 Tseh, to benefit, to enrich.

符 Fu, a spell, a charm to prevent evil.

II. Full reading of the text.

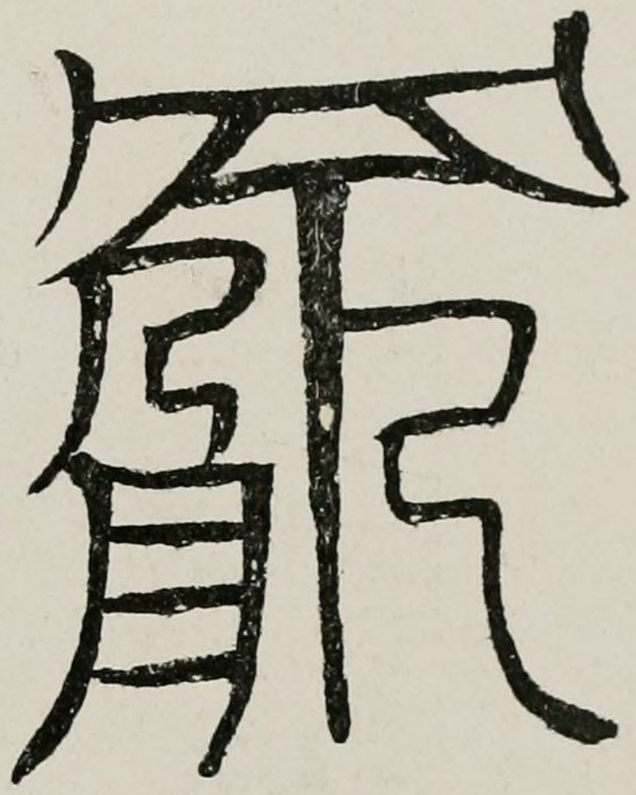
Charm bestowed by the "mystic jewel", *Ling-pao* 靈 寶, second god of the Taoist triad, and conveying sweet, refreshing, and beneficent dew from the blissful abode of the gods for the consolation of all afflicted hearts.

---

(1) See Vol. II. p. 214. This "sweet dew" is regarded as the ambrosia of the gods, and Taoist priests, *Tao-shi* 道 士, sprinkle it for ghosts to sip. Williams. Dictionary of the Chinese Language.

(2) The ideal and most elevated man. One who has disciplined himself in Taoist mysticism, and attained perfect rule over himself and over nature. He is higher than *Sien* 仙 immortal, but not so high as *Sheng* 聖, the Confucian Saint, such as were *Yao* 堯, *Shun* 舜, *Yü* 禹 and *Wen Wang* 文 王 (founder of the *Chow* 周 dynasty. B.C. 1122). Edkins. Chinese Buddhism p. 388.

靈



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Nº 139

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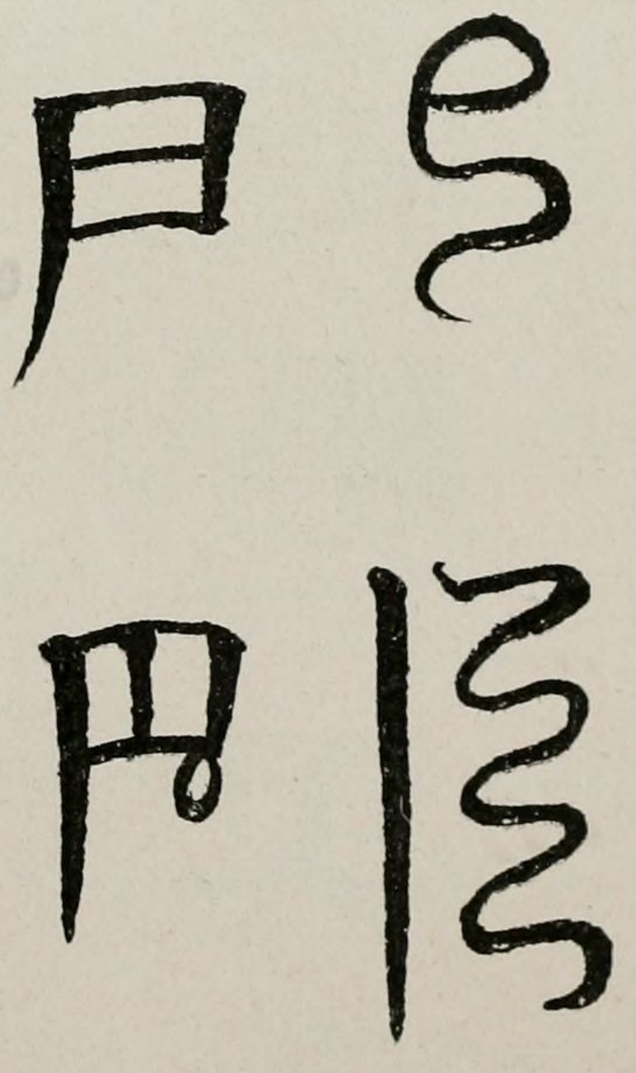

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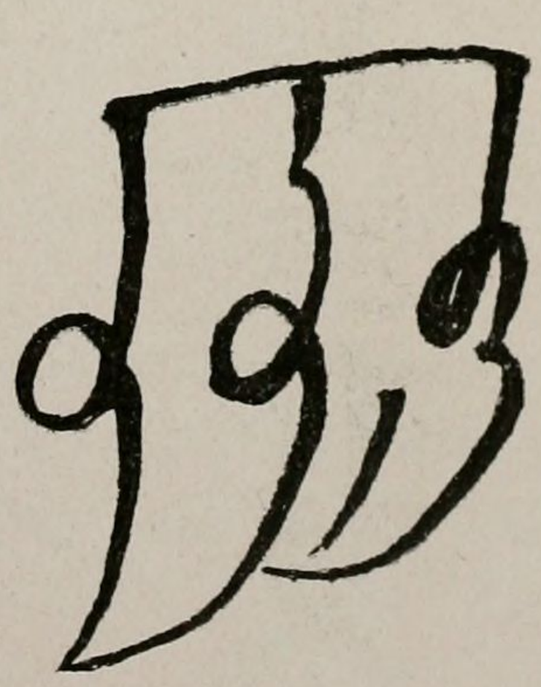

符

玄

雷斬真勅令

N° 140

四曹游

萬鬼運起王劫神煞

玄雷斬真勅令

四曹游萬鬼運起王劫神煞

正曹令

迷浮

魍魎鬼運起王劫神煞

即王天君

N° 140. CHARM ASSURING PROTECTION TO A NEW BUILDING (1).

I. Literal explanation of terms.

屬 亥 Shuh-hai, (given on) the present day, *Hai*, of the Chinese cyclic year.

雷 Lei, thunder, the "god of thunder", *Lei-tsu* 雷 祖.

斬 Chan, shortly, in all haste.

眞 勅 令 Chen-ch'ih-ling, orders, commands.

四 曹 Sze-ts'ao, the four genii, who officially preside over the seasons, years, months and days.

遊 Yiu, to go on a circuit, to inspect and seize.

厲 鬼 Li-kwei, discontented orbate ghosts.

運 起 Yun-k'i, to send, to enjoin, to command.

王 Wang, that is *Wang T'ien-kün* 王 天 君, *Wang*, the heavenly ruler; one of the genii, who controls the thunderbolt.

扐 Lieh, to bind, to restrain.

神 煞 Shen-shah, erratic demons; here the 72 stellar gods, known as *Ti-shah* 地 煞, and enemies of man.

II. Full reading of the text.

On the present day *Hai* 亥, of the Chinese cyclic year, the "god of thunder", *Lei-tsu* 雷 祖, hereby orders the four genii who preside officially over the year, to proceed on a tour of inspection and seize all discontented orbate ghosts. Moreover, *Wang T'ien-kün* 王 天 君, is commanded to repress the malevolent stellar gods *Ti-shah* 地 煞, who disturb the peace and happiness of mortals.

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(1) See Vol. II. p. 215. Before building a house, it is customary in China to invite a geomancer, in order to ascertain whether the site will be favourable or not. Building-charms are an integral part of the *Fung-shui* 風 水 system. They are employed at the erection and repair of houses, to counteract the influence of murderous ghosts, prevent spectres from coming near and sowing disease or evil, and especially to pacify the spirits of the soil. De Groot. The Religious System of China. Vol. VI. p. 1058.

N° 144. CHARM FOR OBTAINING AN INCREASE OF FORTUNE (1).

I. Literal explanation of terms.

天 T'ien, heaven physically and divinely.

地 Ti, the earth, the second of the "Three Prime Powers".

雷 Lei, thunder, the "Ministry of the thunderbolt".

百 類 Peh-lei, the hundred species, all living beings.

The above taken collectively constitute the *T'ai-kih* 太極 (2), the world, the world-soul, the animated universe; the general, abstract principle whence emanate the dual powers, *Yang* 陽 and *Yin* 陰, that produce all things. It is sometimes described as synonymous with *Shangti* 上帝.

勅 令 Ch'ih-ling, orders, commands.

蝴 Hu, a butterfly. In several places of *Kiangsu* 江蘇, this word is pronounced in the same way as *Fu* 符, a charm. It is also confounded with another *Hu* 護, meaning to protect, and forming part of the expression *Hu-fu* 護符, a protecting charm. *Hu,* a butterfly, is here employed for the latter expression, and means a spell, a charm for preventing evil.

黑 虎 Heh-hu, the black tiger. The "god of wealth" is represented riding on a black tiger, hence the name given to this charm, and its reputed efficacy for securing an increase of fortune.

II. Full reading of the text.

The world-soul, *T'ai-kih* 太極, hereby orders the "black tiger" charm, namely the "god of wealth", to protect the petitioner and help in securing him an abundant increase of fortune.

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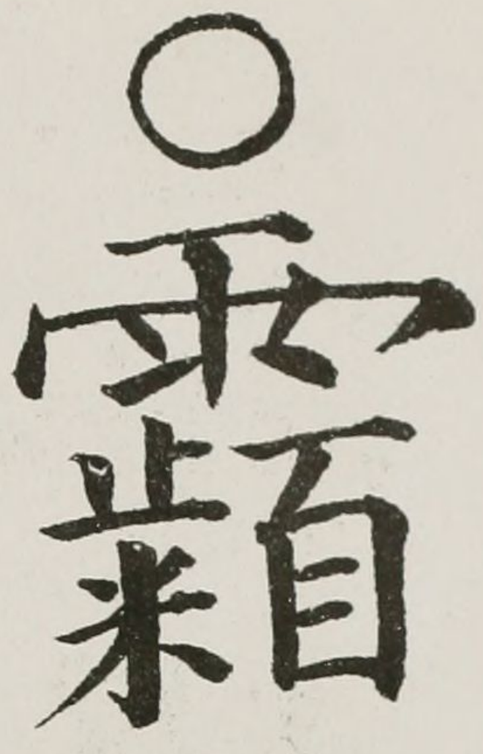
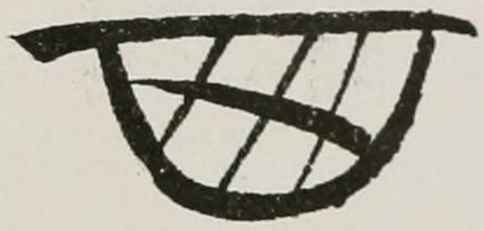
(1) See Vol. II. p. 219. This charm is almost exclusively employed by Taoist priests, *Tao-shi* 道士.

(2) Literally the "Great Extreme". The primordial monad whence originated the *Yang* and *Yin* principles (*Yih-king* 易經. Appendix III. Ch. XI § 70).

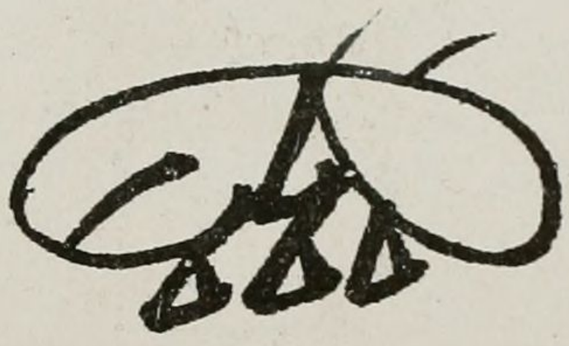


天 雷 百類



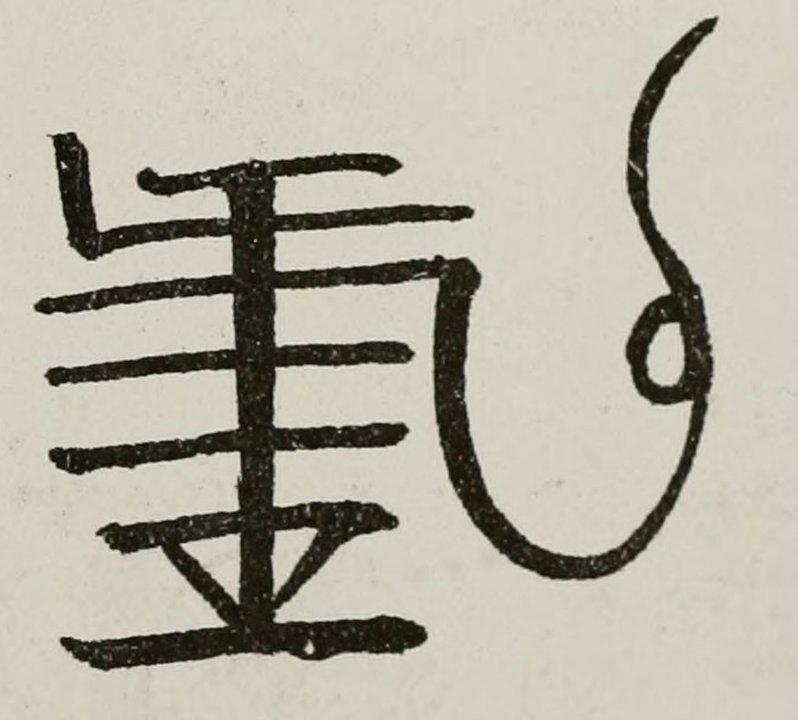
地 即太極圖

勅令



蝴 即符

N° 144



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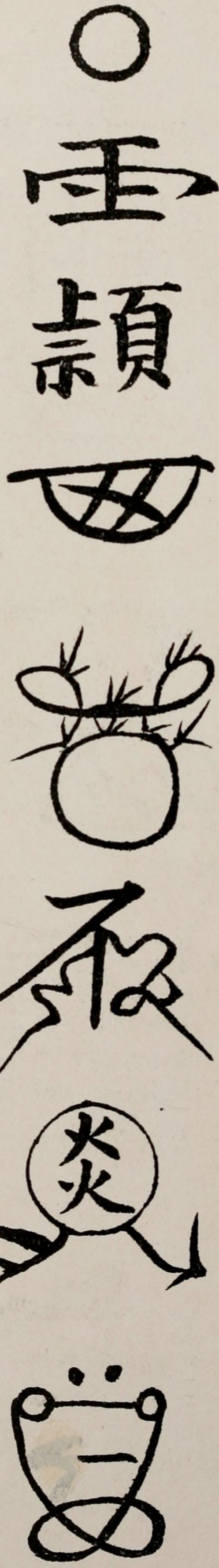

天
雷
百類
地
即太極圖
雷
令
勅
炎
曲

N° 145

N° 145. CHARM FOR OBTAINING PROTECTION AT SEA (1).

I. Literal explanation of terms.

天 **T'ien**, heaven physically and divinely.

地 **Ti**, the earth, the second of the "Three Prime Powers".

百 類 **Peh-lei**, the hundred species, all living beings.

雷 **Lei**, thunder, the "Ministry of the thunderbolt". All these taken collectively, as in the previous charm, constitute the *T'ai-kih* 太 極, the world, the world-soul, all nature.

雷 **Lei**, thunder, the "Ministry of the thunderbolt".

勅 令 **Ch'ih-ling**, orders, commands.

炎 **Yen**, brilliant, fiery. When a thunder-storm breaks out, flashes gleam on all sides, and endanger the life of the seafaring man. Hence it is necessary to beg the powerful protection of the thunder-god and the auspicious star.

曲 **K'üh**, or *Wen-k'üh-sing* 文 曲 星, the star of Confucius.

II. Full reading of the text.

The "god of thunder", *Lei-tsu* 雷 祖, from the depths of the ethereal vault, *T'ai-kih* 太 極, hereby orders with fiery glare to protect the seafaring petitioner, and extend to him the auspicious influence of the star of Confucius, *Wen-k'üh-sing* 文 曲 星. Signed by the "god of thunder", *Lei-tsu* 雷 祖, the great and fiery ruler who thrones in boundless space.

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(1) See Vol. II. p. 220. This charm is preceded by the following injunction. An order is hereby issued to the 89 temples erected along the *Yangtze* river, the gods presiding over the waters, and the dragon-kings (these control the seas around M^t^. Meru, the fabulous centre of the Buddhist universe) to take notice of this document and assure the traveller a happy voyage.

N° 150. LUCK-BEARING CHARM OBTAINED AT KIU-HWA-SHAN (1).

I. Literal explanation of terms.

仙 山 **Sien-shan,** the sacred mountain.

九 華 **Kiu-hwa,** of *Kiu-hwa* (2).

勅 令 **Ch'ih-ling,** an order, a divine command.

靈 符 **Ling-fu,** an efficacious charm.

太 平 **T'ai-p'ing,** peace and perfect contentment.

八 卦 **Pah-kwa,** the eight diagrams.

陰 陽 **Yin-yang,** the two great "Powers of Nature", active and passive, whence all beings proceed.

壺 **Hu,** a pot, a jug. Here used for *Fu* 符, a spell, a charm.

五 雷 **Wu-lei,** the five gods who preside over the "Ministry of the thunderbolt".

經 **King,** the Buddhist classics or "*Sutras*".

罡 **Kang,** here employed for *T'ien-kang* 天 罡, a constellation in which Buddhists reckon 36 stars or stellar gods.

II. Full reading of the text.

Order emanating from the sacred mountain of *Kiu-hwa-shan* 九 華 山, and bearing the seal of *Ti-ts'ang-wang* 地 藏 王. The *Yin* and *Yang* principles and the eight diagrams, *Pah-kwa* 八 卦, are hereby commanded to grant peace and perfect contentment. This charm, approved by the five "gods of the thunderbolt", the Buddhist "*Sutras*", and the 36 auspicious stellar gods, *T'ien-kang* 天 罡, will assure the holder thereof unbounded good-luck.

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(1) See Vol. II. p. 225. At the head of the charm is found the seal of *Ti-ts'ang-wang* 地 藏 王, one of the five well-known *Bodhisattvas* (merciful beings representing the saving principle of Buddhism) who presides over Hades, and saves therefrom those who worship him.

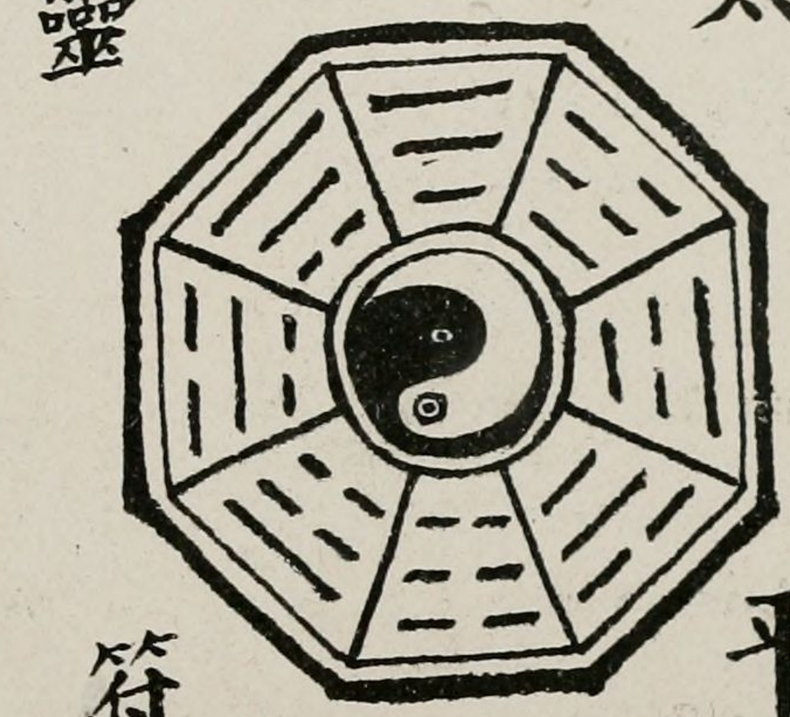
(2) Situated South of the *Yangtze* river, a little West of *Ch'i-chow-fu* 池 州 府, in the province of *Nganhwei* 安 徽.

山仙華九

勅令

符平卦陽

靈太八陰



太平

靈符

N° 150

符即壺

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經罡

伍雷經罡

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Doré, Henri
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